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To the truly Noble  
and Virtuous Lady,

Mrs. D. C.

Madam,

Though this Survey of  
Purgatory address it self  
to all Roman Catholikes in  
general, yet is there not the  
person to whom it is more pe-  
culiarly devoted, nor indeed  
any, from whom it may with  
more confidence look for  
shelter and entertainment  
then your self,

For were it a mere stranger  
to you, yet am I so well ac-  
quainted with your noble hu-  
mour, and civility to all your  
guests, as not to despair of a

A a friendlier

friendly welcome. But since  
it was so lucky as to receive its  
first birth, or at least to begin  
to breath our English Aire un-  
der your roofe, it is certainly  
there it may best challenge  
countenance and protection,  
now it comes to appear abroad  
and expose it self to publick  
view. And if I mistake you  
not, you are neither so wedded  
to the pleasures of this transi-  
tory life, as not to be more  
concerned for what passes in  
the other world, nor so taken  
up with Playes and Romances  
(the usual employment of  
your sex) but that you can lend  
an eye or an ear now and then  
(and with delight too) to spi-  
ritual discourses, though run-  
ning in a lower strain, not so  
agreeable to the quaint Palates  
of our times. Howsoever I  
dare

dare promise you here no unpleasant entertainments; I am sure at least you are read a very pleasing lecture in the last Survey. For while you see the way for you to scape Purgatory chalked out, you will clearly find your self already in it, as practising most of the twelve means there prescribed. To say nothing of the rest (in which no doubt you have a large share) I cannot but take notice of two of the most important, I mean your singular charity to the poor & your patient suffering for a good cause. Your loyalty (and your noble Censorts) to God and your King, even when you saw others to renounce both, was very remarkable, and I think I may safely say (with proportion to your Estate) you were

as great sufferers upon this  
score, as the worst of times  
could produce. And yet you  
were never so great losers  
your selves, but you could still  
have the heart to spare a very  
liberal proportion to relieve  
others. I could bring instances,  
and enlarge my self upon each  
particular, did not your mo-  
desty give me a silent check.  
I will only then conclude with  
leaving you this comfortable  
satisfaction to know you are  
in the ready way to redeem  
a good part of your Purga-  
tory in this life, if not all, as  
he most heartily wishes you  
may, who must ever subscribe  
himself,

Madam

Your most obliged humble Servant.

R. T.

## A Prefatory address to the Catholike Reader.

Dear Reader,

The drift of this Treatise is not to prove Purgatory but taking it for granted as a prime maxime of Catholickism, that God has a suffering Church in the other world, besides that which triumphes in heaven: and is militant here upon earth; the design is to set it forth in such lively colours, as may not only express its nature (as far as we are able to judge of it at so great a distance) but raise your thoughts, first to a compassionate care for the present, of procuring all possible relief for such distressed souls, as are already fallen under the lash of those merciless torments, and secondly to a provident prevention for the future, that the like mischief may not involve your selves hereafter. Now this being the chief aim of these my labours, I am put upon a kind of necessity of giving you the trouble of this Prefatory address. For should this Survey of Purgatory fall

into any other hands but yours; because  
I took for no better entertainment, than  
to be laid aside for waste paper, such as  
would be some strange Map, or Survey  
of another world which had no other  
substance but in the brains of the  
Painter. For why should the enemies  
of truth, whose belief reaches only to  
heaven and hell, amuse themselves with  
the consideration of a third place, for  
which they can find no place in their  
Creed. And yet, though I presume,  
this will be its common fate, when it  
meets with such persons, yet I am very  
confident the judicious Protestant, if  
he can but find in his heart to peruse  
these Papers, (especially the fifth  
Survey) will find more then enough to  
convince him of this middle state of  
Souls, which we call Purgatory.

Now to say the truth of this Tre-  
tise, I know not well how to profess my  
self the Author, nor yet the Translator  
of it. Not Author, for I must ac-  
knowledge the maine bulke and sub-  
stance of what I offer to be borrowed  
of the Reverend Father Steven  
Binet of the Society of Jesus

Not

not above Translation, because I am  
to do my self so much right, as to tell  
you, that I have not tried my self so  
shabbily, in that worthy persons method,  
or manner, as not to yeeld a lit tle now  
and then to my own genius, but have  
so made use of his learned pen, as to  
dispose, abridge or enlarge, where I  
took it to be more for your satisfaction,  
in this coniunctione of time and place  
wherein I was to publish it.

As far the language, I have taken  
care, neither to have it so bald, as  
not to sure a little with this eloquent  
age we live in, nor yet so flourishing  
and luxuriant, as to dry up the foun-  
tains of devotion, which I seek to open.  
And if all my endeavours prove but  
so lucky, as to occasion the releasing  
of any one soul, out of Purgatory, or  
the conveying of any other into heaven,  
without passing that way, I have my  
end, which is only the greater glory of  
God, and the good of souls. There  
was a Roman Emperour, would ne-  
ver dine, but he would be feeding his  
eyes, and his thoughts with the contem-  
plation of the torments of hell, and the  
plea-

pleasures of the Elizian fields, which  
he had caused to be curiously painted,  
and exposed, for that purpose, in his  
dining roome. I do not press you to  
use any such devotion or pictures, I  
only offer you this Survey of Purgatory,  
which I beseech you to look often upon,  
and withall to bane an eye still upon  
heaven, and the best means how to  
send souls thither, and to follow them  
your selves, without stepping a side into  
Purgatory, for believe it, if you come  
once there, you will find it a very res-  
tless and uncomfortable lodging, which  
I pray God you may all timely prevent,  
and I earnestly beg your good prayers  
that the like mercy may not be denied.

Your

most devoted

Servant

K. T.

The

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Be pleased to Correct these, and  
pardon some other literal faults.

THE  
LITERARY  
MUSEUM  
1819

# PURGATORY Surveyd, &c.

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## The First Survey.

---

*Purgatory is laid open, with all  
the hellish paines, with which  
the Soules are there torment-  
ed.*



OR feare, least my  
discourses ( Deare  
Reader ) should  
not prove so lucky,  
as to raise up thy  
compassion , nor  
my words so prevalent, as to make  
a breach, or deep impression in  
thy heart, ( which is the main  
thing I aime at , in this whole  
Treatise ) I am resolved, to have

recourse to that pious Stratagem, which the first Jesuits so happily made use of, in the conversion of the *Indies*. Those good Fathers were not at first well skill'd in the language of the new world; and yet their zeale, would be still carrying them on to preach, whilst the *Indians* stood listning and staring at them, but could understand little or nothing. This would not have done their work, had they not withall used this device, to take with them into the Pulpit certain devout pictures, which they had carried out of *Europe*, in which the Passion of our Blessed Saviour, was very lively represented; here they first shewed the most bitter torments, which the Son of God endured for their sakes; and then they laboured to express, in their best *Indian* phrase, the name of God, Saviour of the World, most holy Prophet, and the like, pointing still at the picture, to tell them, that he whom they saw

saw so cruelly misused, was the very man they spake of. And this they followed with showers of teares, preaching Christs Passion, more with their eyes then their tongues; and figuring their discourses with sighs and sobs, and a mournfull voice, in lieu of other tropes, and Metaphors. Who would believe it? The *Barbarians*, at the sight of so lamentable a spectacle, out of a naturall compassion, seconded by an interior impulse of divine grace, burst forth into fountaines of tears, and became strangely concerned, for that poor patient, whom they beheld only in Effigie. The heart has this property to understand the language of hearts, let the expressions of the tongue be never so imperfect; and the eyes are of that sympatheticall nature, that when eyes speak to them, in floods of teares, in lieu of full periods, they instantly melt also into teares; and so mingle their griefs, with a strange

kind of Sympathy, and neare alliance. What the tongue cannot utter, the eye speaks aloud, and the heart, and the very ayre of the whole countenance of a man, who seems to carry his very heart on his brow. Seeing therefore my discourses may fall short of what I pretend, I am now going about to lay Purgatory open, to represent I say, unto your view, as in a Mapp or Picture, that bloody tragedy which is acted there, not in sport & merriment, alas! but with horrour and amazement. And if you dare not with the eye of faith, contemplate this sad and horrid spectacle in it self, at least refuse not to look upon this picture, which I am going to delineate, to give you a rude draught of the just rigour of Almighty God, in purging holy soules, and as it were distilling them by drops in a fiery limbeck.

§ 1. *Of the fire of Purgatory, and  
paine of sense.*

IT was a strange peice of nice-  
ness, that of the *Grecians* in  
the Councel of *Florence*, to boggle  
at the smoke and fire of Purga-  
tory, and yet withall to confess  
it, to be a darke and dreadful  
dungeon, an abyffe of mere grief  
and torments; as if they would  
have been content, all other en-  
gines of cruelty should have place  
there, to play the executioners,  
so they might but have leave to  
banish fire, from having any thing  
to do, in the purgation of soules.

The *Latin Fathers* laboured to  
undeceive them in this point of  
folly, and sore gravelled them,  
with that text of the Apostle,  
1 Cor. 3. *He shall be saved, yet so as  
by fire,* which cannot be meant of  
hell fire, as the *Grecians* under-  
stood it, because there is no sal-  
vation or redemption to be ex-  
pected, but well of the fire of

Real fire in  
Purgatory.

Purgatory, which is designed only, for the purifying of *saved* soules. And though they thought fit afterwards to wave that controversie for peace sake, and not to press on to a definition; yet is it a doctrine very generally received, and taught by the holy Fathers, and Doctours of the Catholick Church, and very consonant to the dictates of the holy Ghost, in divine Scriptures, that there is a reall and corporeall fire in Purgatory, and that the soules which depart this life, without first cancelling their many failings and imperfections, by satisfactory workes, are necessarily plunged into merciless flames, which by little and little, eate away all that dross and impurity, which till expiated, obstructs their entrance into heaven. Nor is it possible to my thinking to rayse any argument of substance, to discredite these purging flames, which will not also be levelled at the extinguishing

ing of hell fire, which notwithstanding holy Writ assures us, to be prepared for the divill and his Angels. I am sure St. Austin finds the same difficulty, how the divels <sup>Matib. 25.</sup> <sub>St. Augustin</sub> and mens souls can be tormented <sup>21. 10.</sup> with fire ; and gives the same solution to both, with a *Why should we not say, that incorporeal spirits may Veris sed be truly tormented with corporeal fire, miris modis, though after a strange and wonderful manner?* Must we presently renounce the Oracles of Gods Church, because we cannot fathom them with our narrow capacity ? the very fundamentals of our Faith would be shrewdly shaken, should we measure them by this preposterous rule, of a seeming demonstration to the contrary. Believe it, it is one of the first rudiments, but main principles of a Christian, to captivate his understanding, and so regulate all his dictamens, that they be sure to run paralell with the sentiments of the Church. And this I take to be the

case, when the question is started, about Purgatory fire, which I shall ever reckon, in the class of those truths, which cannot be contradicted, without manifest temerity, as being the doctrine generally preached and taught all over Christendome.

Purgatory  
described.

You must then conceive Purgatory to be a vast, darksome, and hideous Chaos, full of fire and flames, in which the soules are kept close prisoners, untill they have fully satisfied for all their misdemeanours, according to the estimate of divine justice. For God has made choice of this Element of fire, wherewith to punish soules, because it is the most active, piercing, sensible, and insupportable of all others. But that which quickens it indeed, and gives it more life is this; that it acts as the instrument of Gods justice, who by his omnipotent power, elevates and reinforces its activity as he pleases; and so makes it capable to act upon

upon pure spirits. Do not then look only upon this fire, though in good earnest it be dreadfull enough of it self, but consider the arme that is reached out, and the hand that strikes, and the rigour of Gods infinite justice , who through this element of fire, vents his wrath, and powers out whole tempests of his most severe, and yet most just vengeance: So that the fire workes as much mischief ( as I may say ) to the soules, as God commands , and he commands as much as is due, and as much is due, as the sentence bears ; a sentence irrevocably pronounced at the high Tribunal of the severe and rigorous justice, of an angry God, and whose anger is so prevalent, that the holy Scripture stiles it, a day of fury : Now you will easilly believe, that this fire is a most horrible punishment, in its own nature, but you may doe well, to reflect also on that which I have now suggested, that the fury of Almighty God

Job, 20. 23.

Esa. 13. 13.

Thr. 1. 12.

is

is as it were the fire of this fire, and the heat of its heat ; and that he serves himself of it as he pleases, by doubling and redoubling its sharpe pointed forces ; for this is that which makes it the more grievous and insupportable to the soules, that are thus miserably confined and imprisoned.

It is a kind of hell. They were not much out of the way, that stiled Purgatory a transitory kind of hell, for that the principal paines of the damned are to be found there, with this only difference, that in hell they are eternal, and in Purgatory they are only transitory and fleeting, for otherwise it is probably the very same fire, which burns both the holy soules & the damned spirits, & the pain of loss is in both places, the chief torment, as I shall declare hereafter. Now does not your hair stand an end ? does not your heart tremble, when you heare that the poore soules, in Purgatory are tormented with the same, or the like

*Quar. d. 45. Sect. 2. 12. 14. S. Th. in 4. d. 21. q. 1.*

like flames to those of the damned? Can you hold from crying out, with the Prophet *Isay*, who c. 33. 14. can dwell with such *devouring fire*, and *unquenchable ardours*? Heavens! what a lamentable case is this? Those miserable soules, who of late when they were wedded to their bodies, were so nice and dainty forsooth, that they durst scarce venture to enjoy the comfortable heat of a fire, but under the protection of their skreenes and their fans, for feare of sullyng their complexions, and if by chance, a sparke had been so rude, as to light upon them, or a little smoak, it was not to be endured: Those, for whom down it self was too hard, and even ready to break their bones, one single grain of misfortune, a stone but as big as a nutt, a rotten tooth, a sullen and malignant humour, stoln into the marrow of a bone, a cross word, an affront, an idle fancy, a meer dream, was enough to bury their whole felicity in a kind of hell.

hell. Alas ! how will it fare with them when they shall see themselves tied to unmercifull firebrands, or imbodyed as it were with flames of fire, surrounded with frightful darkness, broyled and consumed without intermission ; and perhaps condemned to the same fire, with which the devils are unspeakably tormented ? When *Saul* found himself beset on all sides, and in the midst of his enemies, and saw, that he must either dye instantly, or fall into the hands of that base and accursed crue. Oh let me rather die ( cryed he ) he will do me a favour that will cut my throat, that so I may not see my self butchered by such wicked hands ; and trail'd away by them : death alasse ! is not the thing I apprehend, but that a King as I am, should die like a slave, ah, is it that which gives me the fatal blow, and even breaks my very heart. O God ! what a confusion, what a sensible heart-breaking will it be

be to these noble and generous soules, designed to eternall glory in the Kingdom of Heaven, when they shall see themselves condemned to the same punishment, and devoured by the same implacable flames with those of the damned ; and lodged in the very suburbs of hell. A Prince had rather die a thousand deaths, than be condemned to live amongst base slaves in a gally, or be hang'd amongst fellons, for it is not the death so much, as the dishonour, that makes them to die indeed. And can you doubt whether the soules of the just have the same feelings, when they see themselves involved in the same misfortune, in the same place, and in the same flames of fire, with which the accursed rable of damned spirits is eternally tormented ? ah ! they take it for so high a dishonour, that it may with reason be questioned , whether this unhappy place and condition grieves them not

Plut. Sen.

not more then the fire it self. There was a time when they would have forced a young Roman Cavallier into the bottom of a darke and stinking pit ; but his heart was so fill'd with indignation at it, that he chose rather to dash out his braines against a doore threshold, and so to let out his blood, and his life together, then to enter into so noysome a place. What a tearing grief must it be to those vertuous soules, when they shall see themselves border upon the very confines of hell ; and in that accursed frontier, and more then this, to be shut up close prisoners in that unfortunate gulfe ; and to be condemned to suffer the same fire as the damned, though their punishment be neither so terrible, nor so lasting ?

Good God ! how the great Saints and Doctours astonish me, when they treat of this fire, and of the paine of sence as they call it. For they peremptorily pronounce,

pronounce, that the fire that purges those both happy and unhappy Soules surpasses all the torments, which are to be found in this miserable life of man, or are possible to be invented, for so far they go. Out of which assertion it clearly follows, that the furious fits of the stone, feavour or raging gout, the tormenting chollick, with all the horrible convulsions of the worst of diseases nay though you joyn racks, grid-irons, boyling oyles, wild beasts, and a hundred horses drawing several waies, and tearing one limb from another, with all the other hellish devices of the most barbarous and cruell Tyrants, all this does not reach to the least part of the mildest pains in Purgatory. For thus they discourse: the fire, and the pains of the other world are of another nature from those of this life, because God elevates them above their nature to be instruments of his severity. Now, say they

they, things of an inferior degree can never reach to the power of such things as are of a higher ranke ; for example, the ayre let it be never so inflamed, unless it be converted into fire, can never be so hot as fire. Besides God bridles his rigour, in this world, but in the next he lets the reines loose, and punishes almost equally to the desert. And since those soules have preferred creatures before their Creatour, he seems to be put upon a necessity of punishing them beyond the ordinary strength of creatures, and hence it is, that the fire of Purgatory burnes more, torments and afflicts more, then all the creatures of

*Aug. in Ps.* this life are able to doe. But is it  
 37. really true; that the least pain in  
*S. Th. supp.* Purgatory exceeds the greatest  
*q. 100. a 3.* here upon earth ? O God ! the  
*& in 4. d.* very proposal makes me tremble  
 21. *S. Greg. in* for feare, and my very hart freezes  
*3. Ps.* into ice with astonishment. And  
 Penitent: yet who dare oppose \* *St. Aug.*  
*S. Anselm. in* *St. Thomas, St. Anselme, St. Gregory*  
*Elucydario.* *the*

the great, &c. Is there any hope of carrying the negative assertion against such a stream of Doctours, who all maintain the affirmative, and bring so strong reasons for it ? Have patience to heare them yet once more ; sinne, say they, exceeds all creatures in malice, and therefore let it be never so little, it must deserve a punishment exceeding all the pain that can proceed from creatures. Again , creatures here below do nothing above their natural reach and capacity, they act only within the sphere of their limited forces, whereas the fire that is designed to purify guilty soules, derives its vigour and force from God, Who being Almighty, and besides provoked to displeasure, makes it so active and so prevalent, that there is nothing can be compared with it. And they adde unto all this a world of visions, and revelations, which seem to countenance the rigour of their position. What then will become

of thee, poore idle soul, if the least  
pains in Purgatory surpasſe the  
greatest in this world, what I ſay,  
will become of thee that art ſo  
tender, that a little smoak is able  
to draw tears from thy eyes ?

But for thy comfort, there  
are Doctours in the Catholick  
church, that canot away with  
ſo much ſeverity, and namely St.  
S. Bonaventure, who is very peremptory  
in denying it. For what  
way is there ( ſaies this holy Do-  
ctor) to verify ſo great a paradox,  
without wounding reaſon, and  
deſtroying the infinite mercy of  
the living God. I am eaſily per-  
ſwaded there are torments in  
Purgatory far exceeding any in  
this mortall life, this is moſt cer-  
tain, and it is but reasonable it  
ſhould be ſo, but that the leaſt  
there, ſhould be more terrible  
then the moſt terrible in the  
world, cannot enter into my be-  
lief. May it not often fall out,  
that a man comes to dye, in a moſt  
eminent ſtate of perfeſion, ſave  
only, that in his laſt agony, out  
of

S. Bonavent. in 4  
d. 20.

of mere frailty, he commits a venial sin, or carries along with him some relique of his former failings, which might have been easily blotted out with a Pater noster, or wash'd away with a little holy water: for I suppose, it is some very small matter, now, what likelihood is there, I will not say, that the infinite mercy of God, but that the very rigour of his justice, though you conceive it to be never so severe, should inflict so horrible a punishment upon this holy soul, as not to be equalled by the greatest torments in this life, and all this for some petty fault, scarce worth the speaking of? How! would you have God for a kind of trifte, to punish a soule full of grace and vertue, and so severely to punish her, as to exceed all the racks, cauldrons, furnaces, and other hellish inventions, which are scarce inflicted upon the most execrable criminals in the world? What do you make God to be! is he not a God of mercy in the

Tertul.  
Apot.

other world as well as in this? He, says *Tertullian*, that is so sweet and so good, that he darts the rayes of his mercies into the darkest abyss of hell, shall he be so extreamly rigorous in Purgatory which is so full of Saints? That which a sigh would have blown away here, or a teare have drowned, it was so smal a matter, will you have God to power out his whole wrath for it, and to punish it with such a proportion of sufferings, as cannot be paralleld by all the torments in this world? Have a care least by making God too severe, you say not that which clashes with his infinite mercy. That nothing should remain unpunished, is no more then fitting, but that for a mere Peccadilio, or for some small remnant of a little penance, God should employ such tortures, is a most incredible paradox, and S. *Bonaventure* will not believe it, and are we not beholding to him for it? He confesses that the fire,

the

the worme, and all the purging paine is of its nature far greater then the pains of this world, but that the least there should surpass the greatest here, he flatly denies; and I cannot think thou wilt need much entreaty to side with him. And thus much learned Suarez has prudently observed for thy *SS. d.* 40. purpose, that in truth the pains <sup>3, 4.</sup> of Purgatory, and those of this life, are of quite different species's and can no more be compared together, then a flint with a Diamond, but that there may be so many flints put together as to exceed the worth of a Diamond, & so may the pains of this life be so multiplied, as to surmount the least of those in Purgatory.

§ 2. *Of the Worm and pain of loss.*

**B**ut why do I entertain you so long, with the consideration of the fire and flames of Purgatory, as if it were the only or the greatest torment of the afflicted soules. Alas ! there is a worme

which knawes them yet more to the quick, then those murthering flames, which make but an outward assault. It is this worme alas! it is this worme, that plays the tyrant over those captive soules.

Esa. 66.

24.

Mar. 9. 44.

The worme of hell shall *never dye*, but that of Purgatory shall dye indeed, but so long as it lives, it is not to be imagined how cruelly it bites. I know there are those among the learned, that believe, God has in store certain ravenous and devouring wormes, that shall incessantly prey upon the carcaffes of the damned soules, and cause an endless martyrdome, by consuming them without ever yet consuming them. But as for Purgatory, where there are only naked soules, stript of their bodies, there are no corporeal wormes, but the worme, that knows them, is a metaphorical worme, or a sharpe and sensible grief, and deep resentment, which utterly undoes those miserable soules, by piercing and tran-

transpiercing them, with the sharpe lances of a thousand and a thousand remorses.

But to give you in fine a more particular description of this unsatiable, and devouring Worm, which causes them so much mischiefe and vexation ; Divines teach us, that it is either an Heroicall Act of Charity, or a vigorous Act of Contrition, or finally a Holy kind of Impatience, and supernatural Act of Hope, but such a one, as does so importunely and powerfully check them, that it is not to be expressed. You may fancy Charity to be a golden File, which goes filing, and still filing away the drosse of their imperfections, and as it were consuming them without intermission : Contrition to be a paire of hot biting Pincers, which doth so desperately pinch those poore Souls, that it is a kind of pity to God and his Angels to behold it : Hope retarded to be a kind of Rack, upon which those misera-

*Love and  
grief are  
knowing  
wormes.*

ble Souls are so farr extended, and stretch't out with a desire that carries them to God, and so withheld by the impediment that lyes in themselves, that it must needs be an unmercifull Torment. They seem as it were to be drawn in pieces by Wilde-horses. Love draws, but pain withdraws, contrition spurs them on, but their misfortune pulls them back; Hope gives them wings, but Justice clips them off, and through the violence of these contrary Motions, these unfortunate Souls are in a most lamentable condition, and as the Holy Scripture expresses it, are known and torn in pieces, with Hungry, Devouring and tormenting Worms. It is not the fire, nor all the Brimstone and Tortures they endure, which murthers them alive, no, no, it is the domesticall cause of all these mischiefs, that racks their consciences and is their cruelest Executitioner. This, this is the greatest of their evills, for a Soul that has shak't

shak't off the fetters of flesh and blood, and is full of the love of God, no more disordered with unruly passions, nor blinded with the night of ignorance, sees clearly, the vast injury she has done her self, to have offended so good a God, and to have deserved to be thus banish't out of his sight, and deprived of that Divine fruition. She sees how easily she might have flowne up straight to Heaven, at her first parting with her body, and what a trifle it was that impeded her. A moment lost of those inebriating joyes, seems to her now worthy to be redeemed with an eternity of pains. Then reflecting with her self, that she was created only for God, and can not be truly satisfied, but by enjoying God, and that out of him all this goodly machine of the world, is no better then a direct Hell, and an abisse of evills, alas ! what Worms ? what Martyrdomes, and what nipping Pinchers, are such pinching thoughts as

as these? The fire is to her but as smoak, in comparison of this vexing remembrance of her own follies, which betray'd her to this disgracefull and unavoidable misfortune. There was a King in an humour gave away his Crown and his whole Estate, for the present refreshment of a cup of cold water, but returning a little to himself, and soberly reflecting what he had done, had like to have run stark mad, to see the strange irreparable folly he had committed. To loose a year or two years, (to say no more) the beatificall vision, for a glasse of Water, for a handfull of Earth, for the love of a fading Beauty, for a little Ayre of worldly praise, a meer puff of Honour, ah! it is the Hell of Purgatory to a Soul that truely loves God, and frames a right concept of things. *Jephte* could have died for grief when he saw that by his own rashnesse he was to loose his onely daughter, the light of his Eyes, the life of his Soul

*Judic. c. 11*  
& *c. 18.*

Soul, and Soul of his life. And that poore youth , from whom they had stolne his gods, although they were meere Idols, yet did he take on most bitterly, and was become so disconsolate, there was no chiding him out of that humour. What! said he, have you rob'd me of my gods , and do you now question me, why I lament, as if he had not cause enough to grieve, who has lost his gods? And you may observe, it was not his fault that they were lost, and besides they were but gods of wood and stone, such as a skilfull Artist would have made farr better. The case here is different, for the Souls clearly see , they have lost God , through their own carelesnes, and lost him for ten, twenty or perhaps thirty years, and this puts them out of the reach of all comfort. Tis true, here below we are not able to taste the bitternesse of this wormwood, but those pure Souls who are in the grace of God, and full of light, and well groundid discourses,

discourses, see so clearly the grossenesse and foulnesse of this error, and taste so sensibly the gall and bitterness thereof, that it is a more vexing pain to them, then that of the fire.

But you will say, it is but for a short time, that they are to be kept out of paradise. O God ! this is enough to break their hearts, for in that short time you speak of, they could have exercis'd a Million of most refined, heroicall, and divine acts in Heaven and all this is lost. And if one act of vertue here on Earth, give so much glory to God, and so much joy to the whole Court of Heaven, what a losse is it, to have carelesly let slip the occasion of excercising a million of such acts in Heaven, which can never be recalled ? I speak not for the merit , nor for the content there is in doing well, nor for the degrees of glory which are lost, no, I touch not yet what concernes their interest, but I onely treat

of the glory which they might have given to God, by their signal services of Love and Adoration ; all which pretious treasure is negligently cast away. When that *Marc. 12.* good poore widow, cast her two <sup>42.</sup> *Luc. 21. 2.* brasfe mites into the Treasury; Christ Jesus was as well pleased, as if she had cast in both her eyes, or as many Worlds ; and when St. *Martin* cut his Cloak in two, to give one half of it to a needy beggar, our Blessed Saviour vouchsafed to cloath himself with that half garment, and turning to the Angels, who were about him in great numbers, and withall shewing them that livery of his servant, behold said he, how noble this young Catechumen has attred me. If the Almighty Monark of the world, makes so great a reckoning of one act of vertue, one small charity, what vexation will it breed in a Soule of the other World, to consider that other glorious soules, and perhaps some of her alliance, or acquaintance, are already

already daily spending themselves in acts of highest perfection, and that she has wilfully thrown away all this glory, which she might have given to Almighty God, and in place of abiding so gloriously in the empireall Heaven, all resplendent with divine Fire, she is constrained to lye parching and frying in the flames of Purgatory, and undergoing a thousand inconsolable punishments.

*Their incre-  
dible losse.*

Now if you lay on the back of this, the consideration of interest, good God! what a terrible grief will it be to holy Souls, to reflect on the losse of so many degrees of Grace and Glory, which they have foolishly and negligently cast away, for meere trifles, and without hope of recovery. One grain of Grace is certainly more worth then all the world, what a misery then? what a grief, and what a confusion will it be, to have prodigally sold for nothing, so many grains, so many graces, and so many worlds of true happiness?

ness? Since I have lost my Empire cried *Nero*, there is no living for me. Could I but one day arrive to be King of *Athens*, and a *Grecian*, I could be content to walk barefoot to the bottomlesse pit of hell, so great a valem do I set upon swaying the Scepter but one day; and so pretious is the least grain of glory in my estimation. Now if these ambitious souls, have such feelings for a little transitory and worldly glory, what will they have, who breath nothing but the pure love of God, and know how to set a true value upon glory, and celestial glory in those heavenly mansions? This in the opinion of learned *Suarez*: is a worm, the most sensible, and the most vexatious of all others, in that Church of patient sufferers.

But since these two Wormes, *whether Love or Griefe* combine together, to martyrise those poore Soules, which of the two is the most grievous charity, or contrition? They have neither of them teeth

teeth to bite with, but they conjure up such tempests of biting thoughts, in these unfortunate souls, as give them a world of afflictions. Me thinks I hear them discourse in their turnes much after this fashion. *Love.* O ungrateful and disloyal Soul, hast thou so easily lost the sight of thy mercifull Redeemer? *Grief.* Dye for shame, unlucky Soul, and dye for *Grief*, for having so easily merited, that God should thus banish thee, and punish thee in these base flames? *Love?* What hast thou got, by loosing so good a God, whom thou wert already to have possest and enjoyed? *Grief.* What hast thou got, but deadly heart-breakings, for having preferred sin, before his infinite favours? *Love*, In lieu of riding upon the wings of a Seraphin, and burning with Love, as they do in Heaven, miserable creature, thou art now to be lockt up' under ground, in a furnace of Hellish Flames. *Griefe.* In lieu of calling

ling to minde, the benefits of this great God, thou art to be known to the very heart, with the sharpe teeth of an infamous Grief, and to pass so many whole dayes in sighs and sobs, and unprofitable lamentations. *Love.* So many lesser Souls, have taken their flight straight up into Heaven, and what dost thou stick there below, in those loathsome pits of Fire? *Griefe.* So many simple Idiots, by leading innocent lives, are now in Glory, whil'st thou idle wretch, liest there melting in unquenchable flames. *Love.* What a Madness was it for thee, to cast away so many precious houres of seeing God, when one glimpse of that divine object is worth a million of worlds? *Griefe.* Could there be a greater folly, then for a slight pa-kime to offend so loving a Father, and put him upon a necessity of punishing thee here like a criminal, to weare of thy felonious and rebellious offences. *Love.* What is become of so many degrees of

Glory, so many extatical acts, so many divine Canticles, which thou should'st have sung in Heaven, since thou art buried under ground, in a Sulphureous Lake.

*Griefe.* What is become of all thy cursed possessions, which now persecute thy Soul, with a fresh remembrance of thy sottish disloyalty? *Love.* Thou wert created for God, canst thou live without him, and without glassing thy selfe in that eternal Mirrour, and sparkling rayes of his divine Countenance. *Griefe.* Thou wert placed in the sublunary world to serve him, canst thou without bursting for spight, call to minde the life which thou hast lead, and is not the remembrance of thy debauches more frightful to thee, then the very sight of Hell it self.

*Love.* Who loves God, had rather sinke down into a thousand Hells, then loose him for a moment. *Griefe.* Who

loves God, had rather eternally suffer all the torments of Hell, then

then lie one instant in the Hell of Hells, that is in the bosome of a mortal sin. Thus violently do these two vertues of Love and Griefe, make their severall onsets, on this poor Soul, thus terribly do they bate her, one after another, thus cruelly do they lay her under the heavy press of unavoidable reproaches.

This is not all, for divines *The greater* teach, and are very peremptory *Saints the* upon the matter, that the more *more tor-  
mented with* a Soul loves God, and the greater *this worme* Saint she is, the more sensible is she of the biting, of these unmerciful worms. And by the way, you are to note, that these holy Souls, do not suffer these afflictions only to purge themselves, No, though there were no other motive, but that of the Love of God, and a certain honesty well becoming their noble nature, though there were nothing to be got by it, yet would they not desist from exercising these generous and heroicall acts, and from giving God

a signal testimony of the dear affection of their Souls. In the mean time, this their honesty costs them dear, and these acts of charity and contrition are extremly painful. And since the sting of honour wounds deeper, pains sorer and goes more to the quick, then pain it self, hence it follows, that these holy Souls, whether for Love, or for justice sake, are upon a most cruel rack, and so become an object of great commiseration, and it cannot be expressed, how beholding they take themselves to those, that endeavour to comfort them, and are mindful of their calamity. Now the reason, why divines believe, that the most perfect Soules are the most afflicted, with these voluntary kind of punishments, as I may term them, is, because they all actuate according to the uttermost Sphere and extent of their vertue, so that a Soul that has a greater proportion of Love, acts with more vigour, and plunges her

her self deeper in the profound abisse of Love, and in the Gall and bitterness of contrision, and as this proceeds out of meer love, notwithstanding their so sensible misfortune, they would not loose an ounce of it, so tender is their love to God, and so great the horrour they have of all that is displeasing in his sight. But of this more at large hereafter.

Now I must tell you plainly, all *The greatness of the*  
 that I have yet said, is in a manner *pain of loss,*  
 nothing to what I am going to say. *The Saints and Doctors of Gods*  
*Church, as I have already insinuated,* unanimously agree, that the  
 most grievous pain in Purgatory,  
 is to be deprived for a time of the  
 beatifical vision, and to be laid  
 aside, and banisht as unworthy to  
 contemplate the bright Sun of the  
 divinity. This pain of loss, as  
 they call it, is the pain of pains,  
 it is the deepest pit of Purgatory,  
 and the very bellows that blowes  
 the coales there. This evil of the  
 privation of the sight of God, is

St. Th. in according to St. Thomas, of its own  
4. d. 21. c. 1. nature far exceeding all the tem-  
poral punishments of this world,  
and thus he proves it. Will you  
know the full latitude of grief,  
and take an exact survey of all its  
dimensions, reflect with your self  
what the good is, it deprives us of,  
what the present evil we endure,  
what powerful instinct we have,  
to repossess that good which we  
have lost, what obligation we have  
thereunto both by Grace and Na-  
ture; and lastly what a violent  
application and vigour of Spirit  
we feel in our Souls, in the pur-  
suite of it. Now all this is ex-  
tream, in the evil we now treat  
of. For it is Gods precious light  
which is lost, who is the consum-  
mation of all bliss, it is the very  
dregs of bitterness, those poore  
Souls drink down at large  
draughts, it is the only beautiful  
object, for which they were Cre-  
ated, and Redeemed, with the  
most precious blood of Christ, for  
which they breathed out so many  
sighs

sighs in this mortal life, and which they do so passionately pursue, when once delivered out of their bodies, that there is nothing to be compared to that holy ardour. No, I do not think, that an arrow shot from a bow, or an Eagle upon the wing, or the winde, or lightning, or the Sun in his ful careere or flight it selfe flies away faster, I cannot believe that fire mounts up, or a stone sinks down to its center with more vehemency, nor that the Heavens can be swifter in their motions, then these vigorous Souls are in running, flying, and precipitating themselves into God, when alas ! they find their wings clipt, and their whole flight so unluckily stopt, that no tongue is able to express the resentment they feel at it.

I know St. Bonaventure strives to sweeten this Martirdome and will not have this privation, or pain of loss, to be so cruel as others make it, and in particular he maintains that it does not always exceed the greatest torments of

St. Bonav.  
in 4. d. 20.

4. 1.

this life. I will not take upon me the boldness, to make my selfe judge and umpire between St. Thomas and Saint Bonaventure, that is to say; between an Angel and a Seraphin , an angelical doctor and a Seraphical Doctor; in a word, between two famous oracles of Divinity, two glorious Suns placed in the several Spheres of their religious orders. But what remedy! whether of the two shal we believe? The one assures us, that the privation of the sight of God, is a martyrdome beyond all the Martyrdome, of this world, the other tells us for a truth that it were certainly a most grievous torment but that it is sometimes so tempered and alienated by other considerations, that it equals not the severest rigour of the Torments of this world. What? is there no means to reconcile these two heavenly Doctors? May we not say, they have both reason on their sides, they have both won, and both lost the field, and whilst the

one looks as it were to the North, & the other to the South, they both meet in the Meridian line of charity, and rest securely in the bosom of the same truth. St. Thomas would say, that if you look upon this privation, as it relates to God, the loss is incomparable, and he speaks the very truth; that the Soul has not a more violent instinct, than that which carries her to God, this is also an undoubted truth; that there cannot be a heavier loss, than that of God, and is not this also clear? That unless this greife be otherwise moderated, it is the most intolerable of all others; this is as evident as the rest: that you cannot deprive a Soul of a more lively object, and consequently that there is not ~~the~~ thing in this world whose absence is of its Nature so sensible, who can doubt of all this? certainly, if you state the case thus, and go no further, St. Thomas has clearly got the victory. Now let us hear St. Bonaventure. Who tells us that

that this evil of privation, being joyned with a most certaine hope of seeing God ere long, may be much lessened, that even in this world, we want the sight of God, and yet by reason of other diversions, are not so much concerned for it, that the holy Souls most contentedly submit themselves, to this piece of severity, and the more willingly they do it, the less are they burthened with sorrow : that many Saints out of pure charity, and for the glory of God, have offered themselves to be thus eternally deprived of the sight of God, and have taken great pleasure in it, with a world of other reasons, of which I shall treat in the next Survey, where I must set up the comforts, of the Souls in Purgatory. Has he not reason for all this, I pray you ? Nay, have they not both reason for what they teach ? Me thinks they do like those that look upon your pictures, which are drawn after the *Italian* fashion, by Mathematical

rical projection, one looks upon them this way, and sees a faire Picture of St *Michael*, another that way, and sees St *Laurence* upon a Gridiron, represented to life, the one vowes, he sees an Angel, and he saies true, the other is ready to swear he sees a Martyr, and he is not mistaken; mean while they contest about it, and neither of them will forsake his Opinion, whil'st both are in the right, though they seem to wrong one another. Let us therefore conclude, that in truth there is somthing in this pain of loss, which surpasses all that can be imagined in this world, but that God is pleased in some cases to mingle certaine Comfortable sweets with it, which take off much of the bitterness which the Souls would otherwise find in it.

§. 3. Other Considerations much  
aggravating these Pains.

*To loose  
God will  
fully.* **B**ut that which adds new Life and strength to these quick and piercing pains, is to see that they have not only willfully lost for ever so many degrees of glory, whereof the least is an inestimable treasure, but are also estranged from the sight of God, by their own carelessness and tepidity. To want the sight of God out of charity, is to find a kind of Paradice in Hell, but to loose the sight of God by his own fault, though it be but for a moment, is a Hell indeed to a Soul that loves. Naturalists tell us of a little bird, that is so far in love with the sun, that she lives no longer then she can behold it, and so lives but a few hours, for no sooner does the sun set, but the poor bird seeing no longer the living rayes of the sun, believing it to be really dead, dies also, as not being able to survive the

the sole obje&t of his love. God is the Sun of our Souls, and therefore these worthy Souls, seeing this Sun quite eclipsed from their eyes, and overcast with the sable night of a suffering people, would doubtless die if they could, for God being the life of their life, having lost his life, how should they live? When the Blessed Virgin and St. Joseph had lost the sight of the little Infant Jesus, what Tongue can express the affliction of their Souls? He only knows who has tried it by experience, and whose eyes God hath opened, what it is to loose the sight of God and to loose it through his own fault, and to be as it were poin-  
ted, for a wretch that has lost God.

wept sayes holy *David*, and I *Pf. 41. 4.*  
wept night and day, when they would be still thus obrayding me, why *David*, where is thy God? the God for whom thou hadst so much love? Oh it is a dagger at my very Heart, and they kill me, when

when they aske me the question. Now this dagger is never from the hearts of those desolate, and languishing Souls. I will either die this day cried *Cæsar*, or I will be the chief in *Rome*, for what likelihood is there that *Cæsar* should live, and not be *Cæsar*! live, and not live in the quality, which is due to his birth and courage ? Oh how often does this thought assault & persecute these holy Souls, alas ! how easily could I have purchased a million of degrees of essential Glory, and got Laurels upon Laurels, Crowns upon Crowns, and Trophees without number, and unfortunate wretch as I am, I have lost all this eternally, for meer sloath, want of a little striving for it, and not worthy to undergo the pains I suffer, though they were a thousand times more rigourous and intollerable. I do not wonder that Divines affirme this Heart-breaking to be far worse, then the privation of the sight of God, for

to

to this they can find some ease and comfort, but the other is altogether inconsolable, since it is purely through their own faults.

You may imagine all the ~~virtues~~ <sup>All the</sup> to come in upon this, and ~~virtues~~ <sup>charge</sup> either voluntarily, or by a sweet ~~virtues~~ <sup>them with</sup> kind of violence, to set upon these captive soules, with a new and fierce storme of reproaches.

*Faith.* If you believed there was a Purgatory indeed, miserable creature, why did you not live so as to avoid its cruell torments.

*Hope.* If you aym'd to gain Paradise, why did you play the foole so as to amuse your self with such trifles, and to loose so much precious time in them. *Charity.* Oh how well have you deserved to burne in these flames, since you often scorned to burn with mine, and to serve God with a heart all inflamed with divine fire; burne then at leasure, and dy here for shame, since there was a time thou wouldest neither live, nor die with sacred and holy love. *Penance.*

Is

Is it you that were so frighted with my rigours, so terrified with my sweet austerties, with which I would have preserved you from these cruel torments ? Tell me now, where are your damask beds, your soft quilts, your downe pillowes, your fine sheets, that were smoother and whiter then milke and cream, your sweet bags and perfumes, all your dainties, all your vanities, all that modish attire and braverie, which did so besot and enchant you. One figh, one teare, one act of self denial, would have kept you out of this place of torments ; answer me now, and let me heare, what you have to say for your self. *Prudence* Foolish and senseless soule, how came you so to loose your wits, and even common sense too, as knowing the rigour of these flames, to use no caution to prevent them ? Oh ? How well are these horrid punishments bestowed ? This vile creature was so simple, as to believe, that continually

tinually offending God, without making him amends for it, in an honourable way, she should passe scotfree, and supply for all with a slight peccavi, and so enter into heaven. What an idle folly was this? As if it were a sufficient pretence to be wicked and rebellious, because God is full of mercy. Sit still then at the daily task of thy suffrings, and rather think of doubling them, for it is meet that God should shew himself to be God, as well by justice as by mercy, and that both these divine attributes, should play their parts in their turnes. *Fortitude.* How oft have I offered my service to strengthen you, O you carelesse and lazy soul, how oft have I offered to lend you my Arme, my Heart, and all my invincible power, to support and bolster up your pusillanimity and weaknesse, and you have disdained to employ it, now you are forced to bear the heavy burthen of Gods just vengeance, have I not just reason to

withdraw my assistance ? *Temperance*. I told you as much long since, that for want of bridling your unruly passions, the time would come, when you would curse the hours of all your excesses and disorders, without having power to redeem them, but by excessive torments. Do you look now, inconsiderate soul, that I should poure out water upon your flames, you that have ever slighted me ? Thus all the holy *Quire* of Gods darlings, the innocent vertues, come one after another, and beat upon this Anvil, laying whole loads of most heavy strokes, upon this miserable soul, that you cannot well imagine what more grievous fortune can befall her, in so much, that the soul is preſt with evills, and so furiously battered on all fides, with a fresh supply of torments, is forced to cry out, miserable that I am, and a thousand times miserable ? am I not wretched enough, but must the vertues themselves joyn their forces

forces with my frailties, to persecute me, and compleat my misery. How long alas! how long will you thus cruelly combine to undo me, you love, and you grieve, you by a thousand sweets, and you by a thousand severities: You by flattering my paines, and you by redoubling them, you by shewing me life, and you by shewing me death, you by estranging me from Paradice, and you by conducting me to the very gates of hell; you by sweet expostulations, and you by bitter reproaches, which go to my very heart. How long I say once more will you be so cruelly kinde, as to joyn your forces to imbitter the martyrdom of a poore creature, now grown to be the most miserable wretch under Heaven. Forbear at length, forbear, it is not fit the severity of Gods Justice, should eclipse all the raies of his infinite mercy.

All were lost, if the opinion of some were true, who will needs have the Devils play the executi- whether  
the Devils  
torment  
them.

oners in Purgatory. Lord, what a terrible warr would these wicked Apostata's raise, against the holy Soules, who are ere long to take possession of the places which they have lost in Heaven. With what a rage would they assault them, & wreak their barbarous fury upon them, were they to be treated

S. Tho. *in* at their mercy. But I had rather  
 4. d. 20. & follow the opinion of others, who  
 21. *Suar. d. 46.* with farr more reason, me thinks,  
 Sect. 3. believe, that the Devils have no

power to do them the least mischiefe. Tell me, what good would they get by it, since the soules can neither offend God, nor loose Paradise, which is the only Butt against which the Devils level their whole malice. *Origen* railled the Devil, to be so suddenly proud, that having been once foyled by a soul, he will never after come neere her, nor have any thing more to doe with her. If this be so, the Devils will beware how they come neare Purgatory where there are so many Victori-  
 ous

ous Souls. Besides God will not permit it, nor can we see what good can arise thence to Gods glory. Possibly also, these punishments which the Devils would inflict, might shorten the terme of the souls durance, and this may be the cause, why they are loath to meddle with them, least they send them so much the sooner into heaven. However, some of the learned think, that these souls bordring so near upon hell, may very probably see the Devils, and SM. cit. n. the damned souls, and hear their <sup>10.</sup> most execrable blasphemies, and that this is no small addition to their pains, to hear their good God, whom they entirely love, to be incessantly cursed, blasphemed, and renounced by those devillish and sacrilegious spirits. St. *Catbarine of Siena* was heard to say, she had rather suffer all the torments of Hell, then hear one blasphemy against God, for whom she had so much cordial love, and who is of himself so lovely. I con-

fesse this is a sweet kind of torment, as proceeding from super-natural and divine love, but I maintain withall, that it is a torment and a most grievous one, because though the Arrows of Love are gilded over, or made of pure gold, yet are they as sharp pointed, and as piercing to the quick, as those of Grief, though they be

*Their con.  
fusion.*

but of steel. Confusion is one of the most intollerable evils which can befall a soul, and therefore St. Paul speaking of our blessed Saviour, insists much upon this, that he had the courage and the love for us all to overcome the pain of a horrible confusion, which doubtlesse is an unsupportable evil, to a man of wit and courage. Tell me then if you can, what a burning shame, and what a terrible confusion it must needs be, to those noble and generous souls to behold themselves overwhelmed with a confused chaos of fire, and such a base fire, which affords no other light but a fullen glimmering,

Ad Heb.  
12. 2.

ing, choakt up with a sulphureous and stinking smoak, and in the interim to know, that the souls of many country clowns, meere idiots, poore women and simple religious persons, go straight up to Heaven, whilst they lye there burning, they, that were so knowing, so rich, and so wise, they that were Gouncellors to Kings, eminent Preachers of Gods Word, and renowned Oracles in the world, they that were so great Divines, so great Statesmen, so capable of high employments. This confusion is much heighthned by their further knowing, how easily they might have avoided all this, and would not. Somtinies they would have given whole mountains of Gold, to be rid of a stone in the Kidnies, or a fit of the Gout, Collick or burning Feavour. And for a handfull of Silver, they might have redeemed many years torment in that fiery Furnace; and alas, they chose rather to give it to their dogs and their horses,

ses, and sometimes to men more beasts then they, and much more unworthy. Me thinks this thought should be more vexing then the fire it self, though never so grievous.

*The remembrance  
of their un-  
grateful  
children.*

And yet there remains one thought more, which certainly has a great share in compleating their martyrdome, and that is the remembrance of their children, or heires; which they left behinde them, who swim in Nectar, and live jollily, on the goods which they purchased with the sweat of their brows, and yet are so ungrateful, so brutish, and so barbarous, that they will scarce vouchsafe to say a *Pater noster* in a whole month for their soules who brought them into the world, and who to place them in a terrestrial Paradice of all worldly delights, made a hard venture of their souls, and had like to have exchanged a temporal punishment for an eternal. The remnants and superfluities of their Lacquies,

a cast at Dice, and yet lesse then that might have set them free from these hellish torments; and these wicked ungratefull wretches, would not so much as think on it.

§ 4. *How long the Souls are detained in Purgatory?*

If all these punishments passed away like a tempest, if the time of their continuance were but short, their case were not so deplorable. But how long think you does a soul dwell in Purgatory? First, it is most certain, that these pains are not eternal, otherwise it were not Purgatory, but hell it self; for in this chiefly lies the difference between hell and Purgatory, that the pains of Purgatory, lasts but for a time; those of hell for an eternity. Again, it is most certain, that they survive not the day of Judgment, and St. Augustine proves it evidently, because then all souls are to receive

S. Aug. de civit. c. 16.

receive their last doome, and be immoveably fixed, in an eternity of good or evil. Thirdly, it is most certain, that all the Souls shall not be there punished equally, neither for extent of time, nor proportion of torment, for as their crimes were not equall, so the punishment cannot be equall, where Justice bears the sway. Fourthly, It is also certain, sayes the Learned and Judicious Suarez, after others, that we must not apply the revelations of certain devout persons, to all the souls in Purgatory, but rather ought to be very reserved in this kinde, and not easily to give credite to all such stories, which passe for revelations, for though God in his secret judgments, may be pleased to punish some disloyal souls, after a particular manner, yet must we take heed, how we draw general conclusions, from particular cases. For since private revelations, are not Articles of Faith, we must be very cautious, and proceed warily.

S. d. 46.

Sect. 4. n. 6.

*All Visions and Apparitions of Souls, not to be credited.*

warily in this matter, especially where we see such kind of revelations seemingly to clash one against another. We must therefore wave such extraordinary cases, and honour them with due respect, but not build so much upon them, as to draw thence universal maximes. Wherefore in this place I mean not to speak, but of the common and ordinary style of Gods providence, laying aside all particular visions, and personal exemplar punishments, which God has reserved to himself. Now there have been some so bold, as to maintain, that all the souls lye in Purgatory but a few hours, and are then quit and released of their pains. Their *The Souls* grounds are, first, because the *not so soon* pains may be so doubled, and *released as* scrubbed up to such a height, as to *some im-* *equal* any extension of pain what *gine.* Soever, Secondly, because the souls there do exercise such acts of love, and other sublime vertues, all which conspire to purify these

these poore creatures, so that the businesse is soon dispatched. Were this true, it were very good news, but the mischief is, that most divines censure this assertion as too bold and temerarious, and in truth it has very little or no probability, and were a way in effect to destroy Purgatory, since we may cut off half of those few hours they speak of, by redoubling the pains, and another half of these by redoubling them again, and so go still halving the time, by doubling the paines till we reduce them to a quarter of an hour, or half a quarter, or possibly to an instant, or so little durance, as to be scarce begun but ended. Which kind of Purgatory, though it may have place in those souls which depart immediately before the day of judgment, when the intention of the pain must supply for the extent of time, which will be then wanting, in regard that there is to be no more Purgatory, after that general

ral accompting day, yet to apply it commonly to other souls, where there is no need of such subtleties, were to confound all things. It is the ordinary strain of Gods Justice, to proceed by degrees, and therfore there must be a competent time allotted for those punishments. And this is the general belief of the Church, that the souls are kept there for a time, some more, some lesse, each one according to his desert, and though happily some choyce souls, do but as it were kisse the gates of Purgatory, and rather feel the smoak then the fire, yet the greater part of them, lye there for some considerable time, to satisfy the sweet rigour of divine justice. I am not ignorant, that some great Divines have believed, that if a soul stay there for a year or two it is all. For say they, how can you require more of them, then to be two years miserably tormented in a burning furnace? That which here might have been  
redeemed

redeemed with a tear of true contrition, or with a sigh of ardent charity, can it not be purged with flames of fire, in two whole years in the other world? The most barbarous cruelty in this life, is scarce ever seen to reach beyond a few houres, and what shall we then say, of two years in Purgatory, which are as it were two ages, or two little eternities, (so great are the torments) shall it not be enough, to purifie the most unclean soul in the world, so she be in the state of Grace. But yet this opinion is not received in the Church, and it is a great madnesse, to attempt any thing, contrary to the common judgment of the Church; and her Learned Doctors.

*Sotus* held a singular opinion of his own; that no soule remains in Purgatory above ten years. For, said he, we must set some bounds to the rigour of Gods justice, who doth all things in number, weight, and measure, and

*Sotus* in 4.  
d. 17. q. 3.

and is said to dispose all things sweetly. And is not ten years of most bitter pains, a great number, a grievous weight and an overflowing measure, to say nothing of so many prayers, so many masses, so many tears, so many privileged altars, and Plenary indulgences, so many almes, and other good deeds of the living, and then the most powerful intercession of the whole court of Heaven, but especially of our blessed Lady, and her beloved son, who is the Attorney general of the whole Church, and who pleads for her with a most perswasive and divine Rhetorique. Yet for all this, I must tell you, many divines lay heavy censures upon this opinion, sticking not to call it, not only temerarious, but also erroneous; and the common sense of the church is quite contrary, as appears by the immemorial custome, of perpetual foundations of set Masses, to be yearly said, for such particular per-

persons, and to continue to the worlds end, all which would be needless, if almighty God put a period to their punishments, after ten years; for to what purpose are those Masses after the ten years, are expired? And though the most learned of this age, will not take upon them to condemne this opinion of etrour, yet they

*No certain time beyond which a soule may not be tormented.*

all accuse it of much temerity, because in truth this whole busyness is very uncertain, as being a secret lockt up in the cabinet of God himself, and letters sealed up, which our Saviour would not hitherto open to his Spouse the church, so that whilst it remains in the nature of a secret, we must not presume to define any thing precisely. Only this we know, that many soules, do but touch Purgatory as it were with their finger and away, others lie there whole houres, dayes, months, and years, and as we are not easily to credit those visions, which threaten the soules in

in Purgatory, with a continuance of their torments untill the last day, so are we to believe, that God can well punish some of them, so long that the space of ten years, in comparison should seem little or nothing to it. Hence it is a very laudable and pious custome, to found Masses to perpetuity, because alas ! who knows whether he may not be, of the number of those unfortunate souls, who are to be kept there so long. How few know truly the state of their own soules, and the debts they are to pay to the severity of our most just judge, who is indeed ful of clemency, but such as is ever accompanied, with an impartial justice worthy of God. I may adde here, that the piety of the founders, looks not only upon the re-leaving of their own soules out of torments, which they are assured will have an end sooner or later, but they open their hearts and bowels of charity, and extend it to others, who from time to time

shall be in Purgatory, and very possibly, have no body to remember them in their devotions. This certainly is a worke of charity, well becoming a good Catholick, and a well disposed soule, to provide so, as to co-operate even after his death to the help, and salvation of other soules, and to be ever and anon sending some into Heaven, by antedating the time of their deliverance, and encreasing the number of the glorious Saints. Mean time, what an inconsolable grief is it to the poor soules, to see themselves plunged over head and ears, in flames of fire, and condemned to remain there, ten, twenty, a hundred years, and perhaps to the worlds end, if their friends upon earth do not afford them their best assistance ?

*middle  
State of  
Souls, late-  
ly censured  
by his Ho-  
liness.*

There are some few of late, are fallen so far into the contrary extreme, that they cannot afford a soule once in Purgatory, should ever get out, before the day of judg.

judgment. But as this strange Paradox, took its rise chiefly, from a false conceipt, of the nature of a spiritual substance, and other wilde principles of a new minted Philosophy, so is it generally cryed down, and not only contradicted, by many known apparitions, & revelations, which the Reader will meet with in this Treatise, attested by such grave Authours, and Fathers of the Church, that he has little reason to suspect them for old wives tales, or melancholly dreams, as these men would have them: but seenis to have been blasted long  
 agoe, and condemned, in a par-  
 ticular Bull of Pope Benedict the  
 eleaventh, and in the holy Coun-  
 cil of *Florence*, where it was ex-  
 presly defined, that those soules  
 which after they have contracted the  
 blemish of sin, are Purged either in  
 their bodies, or being uncloathed of  
 their bodies, are presently received  
 into heaven. And since the Au-  
 thor of this extravagance, will

*In Bullar.*

*Rom. Conc.*

*Flor. in lit.*

*unionis.*

*act. 4.*

have Tradition to be the sole rule of our Faith, ( of which Tradition, we can have no clearer proof, then from the testimony of the Church ) let him but look into the general doctrine , and practice of the church , both now at this present, and time out of minde , and he shall discover as cleare a Tradition, for this common perswasion of the soules being released out of Purgatory, some sooner, some later, according to their own deserts, and the relief of our suffrages, as for any other thing in the world. Do not good people generally ground themselves upon this, when they offer up their prayers, give almes, procure Masses and Diriges, apply Indulgences , for the present relief of their deceased friends ? Is not the whole practise of Christians ( for as much as concernes their piety to the faithfull departed ) built so wholly upon this, that ( were it not true ) we must conclude, that the whole

whole Catholick church has been all along fooled, by her Pastors and Doctors ? Who has ever hitherto so much as fancied it in a dreame, that his suffrages for the dead, were to be of no greater advantage to them, then as far forth as they had power, to advance the time appointed for the day of judgement ? which for my part I apprehend so coldly, that, did I not relieve upon better motives, I should soon lay a side all devotion for the soules departed.

But I mean not here to dispute the question, since this Treatise is not intended so much, in a polemical, as in an affectuous and moving way, And therefore I leave it for others, who have already entered the lists, and are engaged in the quarrel. And so I take no notice, how it can stand with Gods impartial justice, that, whereas many soules may leave this world, in the same condition, as to Purgatory, that is ( in this Authors opinion ) with the same burthen

of depraved affections, some of them shall lye 1000 years in Purgatory, to wit, those that die 1000 years before the day of judgement, and others but a day, or an hour, or a moment, to wit, those that die immediately before that general accompting day. For since he owns no other paine in Purgatory, but that which flowes from the said crooked inclinations and affections bent against reason (which I suppose to be the same in all) why should some of them (as it must necessarily follow in these principles) shake them off so soon, and others groan so long under them? Again, I say nothing how harshly it sounds in a christians eare, that a holy soule in the other world, should not only still pursue the same wicke[i] inclinations, for example, to drunke[n]ness, gluttony, and carnality, which she had in this life, but that this should be her only punishment. I say as little, how in this opinion, great sinners,

sinners, that die immediately Trid. sess.  
 after baptisme ( who certainly go 14. c. 2.  
 directly into heaven ) must needs Flor. act. 4.  
 carry their Purgatory with them  
 into heaven. For since it is evi-  
 dent that baptisme does not blot  
 out their perverse inclinations,  
 they cannot be dispossessed of  
 them, but must of necessity carry  
 them into the other world, as well  
 as others, and consequently must  
 have their Purgatory in Heaven,  
 Purgatory being nothing else  
 with him, but the inhering strife  
 and fury of such irrational affec-  
 tions. I let slip a world of other  
 absurdities, because my ayme, as  
 I told you, in publishing this  
 Treatise, is not to canvase cu-  
 rious and impertinent questions  
 of Purgatory, but to move the  
 Reader, to a solid devotion for  
 the poore soules, which I feare is  
 not a little cooled, since these  
 fond opinions came to light.

But now me thinkes, I heare  
 my Reader very inquisitive to  
 know.

§. 5. Whether their pains grow less  
and less?

IT is pitty to see sometimes how  
your greatest divines are entangled, and lost in their over  
subtile speculations. As for the  
pain of loss, which the soules end-  
ure by being deprived of the  
sight of God; they agree; that  
it is daily much lessened, for see-  
ing the time draw nearer, in  
which they are to be made happy  
with the sight of God, whom they  
love so ardently, it exceedingly  
rejoyces them, and certainly they  
cannot chuse but much sweeten,  
and consequently lessen their  
pains, by the frequent repetitions  
of that devout aspiration, which  
St. Terezia was wont to use, when  
she heard the clock strike. *O lovely  
houre, how dost thou rejoyce me, by  
bringing me the welcome newes, that  
I am now a whole houre nearer to the  
sight of God.* For a heart that loves,  
cannot but be overjoyed, to know,  
that, he approaches to the faire  
object of his love, though it be  
but

but a moment. But as for the paine of sence, your Doctors are divided, some hold, that as for the continuance, that is certainly shortned every day, by the day that is past, which is evident, and in particular, that the prayers of the faithfull, obtain of God, an abridgement of the length of the time, which he taxed for their punishment, so that the more one prayes for the souls, the more is cut off, of the time of their suffering, which by that means becomes the more tolerable. But as for the sharpness, and intenseness of the paine, and the action or actvity of the fire, as they speak in schools, that is as grievous in the last moment, as at the first, and as painful in the end, as at the beginning of their Purgatory. And they flatter the soules, as if this were best for them, because the greater the pains are, which they endure, the sooner are they purged, and made worthy to enjoy the presence

sence of God. Others teach, that as well the paine, as the time, are continually lessened, according to the proportion of the relief, which they receive from the suffrages of the Church. And why not? since Gods goodness is so great, such is the desire of the Church that begs it, the tears of the faithful pretend to no less, and we must not consider the fire as an Element working naturally, and equally at all times, but rather as an instrument of Gods justice, who gives it more or less force and power, to worke upon the soules, as he pleases. Why should Almighty God, who is so loving a Father, refuse to give this relief, at the earnest suite of children, in behalf of their Parents, Brothers, Sisters, and dearest friends, I say at their instance, who are so sensible of their torments, and so much concerned for their ease and relief. I willingly embrace this opinion, as more worthy of the bowels of mercy,

mercy, more sympathizing with the heart of Christ Jesus, and better suiting with the prayers of the Church, and the sighs of Christians. And certainly none can better clear this difficulty, then the soules themselves, who feel the pains we speak of, and these have often by Gods permission appeared to their friends and devout persons, and born witness for this truth; that their pains were still lessened, as they received new succour, from the pious endeavours of their friends upon earth, untill they came at length to cease and determine. And we must not here be too nice, and hard of belief, for; as it is an argument of too much rashnesse and folly, to give credite to all pretended visions, of what nature soever, so it argues too much brutishnesse, and profaness, to believe none; especially, when they are authorized by the Church, and by persons of authority and credit beyond exception, that we must

must either believe them, or believe nothing in this World.

5 6. *A notable example in confirmation of all the precedent Doctrine.*

**B**efore I leave off finishing this Picture, or put a period to the representation of the pains of Purgatory, I cannot but relate a very remarkable History, which will be as a living Picture before your eyes. But be sure you take it not to be of the number of those idle stories, which passe for old wives tales, or meere imaginations of crackt brains and simple souls. No, I will tell you nothing but what venerable *Bede*, so grave an Author, witnesseth to have happened in his time, and to have been generally believed, all over *England*, without contradiction, & to have been the cause of wonderful effects, and which is so authenticall, that Cardinal *Bellarmino*, a man of that judgment as the world knows, having related it

Beda hist.  
Angl. lib.  
5. cap. 13.

Bellarmino.  
de gemina  
columbr,  
L. 2. c. 9.

it himself, concludes thus. For my part I firmly believe this History, as very conformable to the holy Scripture, and whereof I can have no doubt without wronging truth, and wounding my own conscience, which ought readily to yeeld assent, unto that which is attested by so many, and so credible witnesses, and confirmed by such holy and admirable events.

About the year of our Lord 690 a certain *English* man, in the County of *Northumberland*, by name *Trithelmus*, being dead for a time, was conducted to the place of Purgatory by a guide, whose countenance and apparrell was full of light ; you may imagine it was his good Angel, Here he was shewed two broad Valleys, of a vast and infinite length, one full of glowing firebrands and terrible flames, the other as full of Hail, Ice, and Snow, and in both these innumerable souls, who as with a whirlwinde, were tossed up and

and down, out of the intollerable scortching flames, into the insufferable rigours of cold, and out of these into those again, without a moment of repose or respit. This he took to be hell, so frightfull were those torments, but his good Angel told him no, it was Purgatory, where the souls did penance for their sins; and especially such as had differred their conversion, untill the houre of death; and that many of them were set free, before the day of Judgment, for the good Prayers, Almes, and Fasts of the living, and chiefly by the holy sacrifice of the Masse. Now this holy man being raised again from death to life, by the power of God, first made a faithfull relation of all that he had seen, to the great amazement of the hearers, then retired himself into the Church, & spent the whole night in prayer, and soon after, gave away his whole estate, partly to his wife, and cbildren, and partly to the poore

poore, and taking upon him the habit, and profession of a Monke, lead so austere a life, that though his tongue had been silent, yet his life and conversation spake a loud, what wonders he had seen in the other world. Sometimes they should have seen him, (as old as he was) in freezing water up to the ears, praying and singing with much sweetnesse, and incredible fervour, and if they had asked him, brother, alas ! how can you suffer so much sharpe and biting cold? O my friends, would he say, I have seen other manner of colds then these. Thus when he even groaned under the voluntary burthen of a world of most cruel mortifications; and was questioned, how it was possible, for a weak and broken bodie, like his, to undergo such austuries, Alas! my dear brethren would he still say, I have seen far greater austuries then these, they are but roses and perfumes in comparison of what I have seen

in

in the subterraneous lakes of Purgatory. And in these kind of austerities, he spent the remainder of his life and made a holy end, and purchased an eternal Paradise, for having had but a sight of the pains of Purgatory. And we dear Christians if we believed in good earnest, or could but once procure to have a true sight or apprehension of them, should certainly have other thoughts, and live in another fashion then we doe.

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## The second Survey.

*A Glimpse of the Paradice of  
Purgatory, or of the in-  
effable Joyes, and Hea-  
venly consolations of the  
Soules there:*

**I** Do not stile that the Paradice No terre-  
trial Para-  
dice in the  
way to hea-  
ven. of Purgatory, which some have fancied, as if the souls, having almost clean cancelled out all those impurities, which they here contracted, were to be conveyed into a terrestrial Paradice, or a most delicious garden of pleasure, smiling with a divine amenity, there to dispose themselves the better to see God, without suffering any pain of sence. For although this fancy may appear to have somthing of piety, yet has it little or nothing of solidity, and

Flor. *ff.* it. I am resolved to couch nothing here that is not very Massive, Solid and substantially well grounded. Now the Council of *Florence*, seems to take away all credite from this opinion of a terrestrial Paradice, and so down goes all that goodly fabrick, built in the ayre. For, (says the Councell) either the souls are quite purged, and if so, they are immediately received into heaven, and made worthy to behold God, or they want still more purging, and refining, and then they are still like to lye by it in Purgatory. From whence it clearly follows, that the souls departed, can have no time left them, to entertain themselves in those pleasant gardens, and sweet breathings, they so much magnifie.

Wherefore under the notion of the Paradice of Purgatory, I understand, the excessive joyes of these captive souls, the incomparable acts of their will and understanding, and the continual favours

vours shour'd down upon them from Heaven, even amidst their most cruel torments.

S. 1. *How these excessive joyes can stand with their unspeakable torments?*

**T**O make this good, we must first suppose, that the actions of a soul disengaged from the body, are quite of a different nature, from those which she exercises, while she is chained to a lumpe of flesh, drowned in blood and other humours, kept in thralldome by her tyrannical passions, and brutish affections, overburthened with deadly frights, and fears, and leading a kind of slavish, and miserable life. *Tertullian* came near the marke, when he compared a soul in this world, to a Coach-man, that is to guide four unruly Horses, without Rains, a Souldier that has his Sword in his hand, but his Armes tied, a swift courser, that would run, but is tethered, a bird

that would fly, but has his wings clammed up with Bird-lime. Now when the soul is once set free from this bondage, and lives at liberty, this Coach-man drives, this Soldier strikes, this Courser runs, this Bird flies, and this Soul does what she pleases without controule. Besides, that which makes the actions of a Soul in this life, to be so weak and unperfect, is the necessary dependance, which she has of the body, into which she is so ingrafted, that she seems, to be but one, and the selfe same thing with it. If the body be oppressed with pain, the soul is so deeply plunged in it, she can think of nothing else; you must work a miracle, to make her have so much as a good thought, or give you a good word, she is grown so lumpish, you would think, her whole spirit were resolved into flesh. And this may be the reason, why the holy Scripture, so often compares men to beasts, as to Lyons, Foxes, and the like, because their souls

souls become brutish, by following the dictaments, and motions of their sensual, and beastly appetites.

But you must observe that all this happens, while a soul is left <sup>The power</sup> <sub>of grace a-  
bove nature</sub> to her selfe, and her own natural forces, for when the divine goodness is pleased, to furnish her with plenty of his grace, even in this world, as wicked as it is, this grace has such an ascendant over nature, and breathes such spirit, and vigour into a soul, that she can wrestle with all difficulties, and remove all obstacles, nay though the body be borne, and sunke into the very center of misery, yet can she still hold up her head, and steer her course towards heaven.

Now will you clearly see, how the souls can at the same instant, swim in a paradise of delights, and yet be overwhelmed with the hellish torments of Purgatory? cast your eyes upon the holy Martyrs of Gods Church, and observe

their behaviour. They were torn, mangled, dismembred, flead alive, rackt, broyled, burnt, and tell me, was not this to live in a kind of Hell, and yet in the very height of their torments, their hearts and souls, were ready to leape for joys; you would have taken them, to be already transported into heaven. Hear them but speak for

**St. Andrew.** themselves. O lovely Cross, made beautiful by the precious body of Christ, how long have I desired thee, and with what care have I sought thee, and now I have found thee, receive me into thy armes, and lift me up to my dear Redeemer. O death, how amiable art thou in my Eyes, and how sweet is thy cruelty? Your coales,

**St. Cecily.** your flaming firebands, and all the terrors of death, are to me but as so many fragrant Roses, and Lillies, sent from Heaven.

**St. Stephen.** Shower down upon me whole deluges of stones, whil'st I see the Heavens open, and Jesus Christ standing at the right hand of his eternal

eternal father, to behold the fidelity of his Champion. Turne, O St. Laurence.  
 turne the other side thou cruel Tyrant, this is already broild, and  
 cookt fit for thy Palate: O how well am I pleased to suffer this little Purgatory, for the love of my Saviour. Make hast, O my Soul, St. Agnes.  
 to cast thy selfe, upon the nuptial bed of flames, which thy dear Spouse has prepared for thee. O St. Felicitas  
 that I had a thousand Children, and the or a thousand lives, to sacrifice Mother of them all to my God. What a pleasure it is, to suffer for so good a cause? Welcome tyrants, tygres, St. Ignatius Lyons, let all the torments, that the Devils can invent, come upon me, so I may enjoy my Saviour; I am the wheat of Christ, O let me be ground with the Lyons teeth. Now I begin indeed to be the disciple of Christ, O the luckie stroak St. Paul.  
 of a sword, that no sooner cuts of my head, but makes a breach for my Soul, to enter into Heaven. Let it be far from me, to glory in any thing, but in the Cross of our

Lord Jesus Christ. Let all evils band against me, and let my body be never so overloaded with afflictions, the joy of my heart, will be sure to have the mastery, and my soul will be still replenished with such heavenly consolations, that no words, nor even thoughts are able to express it.

You may imagine then, that the Souls once unfettered from the body, may together with their torments, be capable of great comforts, and divine favours, and break forth into resolute, heroic and supercelestial acts. The holy Ghost tells us, that *the body that is corrupted, burthenes the Soul, and the earthly habitation, presses downe the understanding.* So that a Soul, by the infirmities of the body, is violently kept, from the ~~free~~ exercise of her functions, whereas if the body were supple, pliable, and willing, to follow the persuasions of a resolute, and generous Soul, or the inspirations, with which she is plentifully supplied from

from above, what might we not be able to do, even in this life? Now, that which is not done here, but by very few, who are lookt upon, as so many miracles, and prodigies of men, is easily performed, by those separate holy souls, who are in the very porch of Heaven, assured of their eternal salvation. In fine, will you have, a most perfect exemplar, and idea of this wonderful combination, of joys, and griefs, in one simple person; you may clearly see it, in the most sacred person, of our blessed Saviour, who in the midst of his bitter passion, and in the very height of his agony, and extream dereliction, when he not only seem'd, to have been abandoned, by his eternal Father, but had even abandoned, and forsaken himselfe, by miraculously withholding, the superiour part of his blessed Soul, from relieving, and assisting the inferiour, yet even then, had all the comforts of Heaven, and saw God face to face, and

and consequently, was at the selfe same time most happy; by the fruition of the beatifical vision, and yet so oppressed with griefs, that he cried out himself, my soul is sorrowful unto death; and againe, O my God, alas! why hast thou thus forsaken me! Conceive somthing like unto this, of the Souls in Purgatory, who are most miserably tormented, and yet replenished with heavenly comforts.

S. 2. *Two maine grounds of their comfort, the double assurance they have of their salvation, and impeccability.*

*They are  
certain of  
their salva-  
tion.*

**T**He better to unfold you this riddle, I must tell you, that possibly the most solid, and powerful ground of their comfort, is the assurance of their eternal salvation, and that one day when it shall please God, they shall have their part in the joyes of Paradise. That which is the sorest affliction in

in this life, unto the most refined Souls, in the greatest torments, is the fear of offending God, and making an unhappy end, for want of the gift of perseverance (of which none can be assured without a particular revelation) and so becoming the Devils martirs, by purchasing one Hell, with another. For if an Angel should come down from Heaven, and give this infallible assurance, unto an affected person, that undoubtedly he shall be saved, as being one of the choyce number of the elect, certainly his very heart would leap for joy, nor would the severest usage, with death it selfe, and death represented in her most frightful, and gastly attire, seem cruel or irksome unto him, but exceeding welcome, and pleasant. When almighty God was pleased once, to reveal unto St. *Francis*, his eternal predestination, and to seal him, as it were, a deed of gift of Paradise, this Seraphin incarnato, was so transported, with an extasie

extasie of joy, and so ravished out of himselfe, that for eight dayes together, he did nothing but go up and down, crying out, Paradise, Paradise, O my soul, thou shalt have Paradice, and had so quite lost, all memory of eating, drinking, sleeping, suffering, living, dying, and all things else, as being inebriated, with the sweet remembrance of that comfortable news, of eternal bliss, that he was not at all sensible, of any opposition of nature, nor seem'd to be the least concerned for it. For, said he, what can any thing else availe me, since I am one day to have Paradise, with all the de-

Suar. d.47. S. 3. lights of Heaven. Now, if we credit, the holy doctours of the Church, and best divines of the Christian world, the Souls in Purgatory, are most certaine of their salvation : For no sooner is the Soul departed this life, but she is brought to a particular judgment where she receives an award of her eternal state of glory, or confusion,

fusion, and from the mouth of God, hears the irrevokable sentence, from which there is no appeal, no civil request, no review of process, no writ of error, for this decree of Gods justice, must immediately be put in execution. They say further, that in the same moment, that a Soul sees her selfe condemned to Purgatory, she sees also, the precise time, prescribed her, to continue there, according to the ordinary strain of Gods justice. But whether she know also by divine revelation, who will pray for her, and what assistance in particular they will give her, or how much will be cut of, of the time determined for her punishment, is a nicer question, which I purposely leave untouched for others to excercise their wits in, as they please, and make hast to take up the thred of my discourse, I was letting fall, in which I am to lay before your eyes, the ineffable joyes of the soules in purgatory, when they seriously reflect, upon the

the certainty of their salvation, and how soon they shall be drowned in the Divinity, and yet swim in an Ocean of all heavenly comforts. When *Jacob* knew for certaine, that he was to have the fair *Rachel*, he was content to be espoused first to *Lia*, though she were blear-eyed, and ill favoured, and besides, a world of heats and colds, frights and fears, and fourteen years toylesome service, seemed scarce an hour to him, so much was his heart enchanted, with a holy love, of his dearly beloved *Rachel*, and so true it is, that for the enjoyment of that, which a soul loves in good earnest, she makes no reckoning of fire, and flames, and a thousand Purgatories. So that a Soul, that is confident, of espousing one day *Rachel*, that is, the Church triumphant, sticks not to be first espoused to *Lia*, that is the Church suffering, with all the pains in Purgatory, so long as it shall please God, and fourteen years, are unto her but

but as an hour, such is the excess  
of her love to heaven. O with  
what a good heart, do I drink up  
my tears said the royal Prophet, *Ps. 41.*  
when I remember I shall pass into  
the heavenly Tabernacle! were  
I to make my passage thither,  
through Hell it selfe, how willing-  
ly would I runn that way? And  
to the same tune, cried out *St. Chry-  
stome* with a masculine voice,  
and a heart which was all heart.  
If I were to pass through a thou-  
sand Hells, so I might in the end  
of all meet with Paradise, and my  
God, how pleasing would these  
Hells seem unto me? And certain-  
ly there are infinite soules, would  
be ready to signe it with their  
heart blood, that they would be  
willing to dwell in the flames of  
Purgatory, till the day of judge-  
ment, upon condition, to be sure  
of eternal Glory; at the last; for  
believe it, they that know well the  
meaning of these four words, God  
Eternity, Glory, and Security,  
can not but have a moderate ap-  
prehension

prehension of Purgatory fire, be it never so hot and furious.

*They are* Another heavenly comfort, *impeccable*. which rejoices these happy souls, in the midst of their torments, is an infallible and certain assurance, which they have, that, although their pains be never so insupportable, yet shall they never offend God, neither mortally, nor venially; nor shew the least sign of impatience, or indignation. A true lover of God, understands this language, and if he do not, shall in a moment learn it in Purgatory, and find by experience, that a soul there, had rather be plunged in the deepest pit of Hell, than be guilty of the least voluntary misdemeanour. So that seeing her selfe to be grown impeccable, and that no evils, can have the power, to make her offend God, and that all impatience dies at the gates of Purgatory, from whence all sins, and humane failings are quite banished, O God; what a solid comfort must this needs

needs be unto her. The greatest affliction that good people can have, in the sufferings of this life, is the fear of offending God, or to think that the violence of their torments, may make them subject, to break out into a thousand foolish expressions, and to toss in their heads, as many foolish thoughts, filling their imaginations, with a world of Chimeras, and idle fancies, of frightful objects, or in a word, because they apprehend, either death, or sin, or the loss of their merit, and labour, or that God is angry with them. For griefe with the Devils help, strives to snatch out of our hands, the victorious palme of our sufferings, or at least to make us stoope to some frailties and imperfections, which imbitter our hearts. And were it not for this just fear, Saints would not stick at the greatest evils they can endure in this world. What a joy then must it be to these holy innocent souls, to see themselves be-

come altogether impeccable. The reason of this is clear, because the particular judgment being once over, the final sentence is also pronounced, and the soul is no longer in a capacity, to merit, or demerit, not so much as to satisfy, by any voluntary sufferings of her own, but only to submit, to the sweet rigour of Gods justice, who has taxed such a proportion of pains, answerable to her demerits, and so to clear her conscience, and blot out the remainder of her frailties, and impurities.

Ecc. 9. 10. Make hast to do well before death, is the counsel of Almighty God, for the appointed time wherein to heape up treasures of justice & merits is before you appear in judgement, for after that, it will be too late. The very instant that a soul leaves the body, according to Gods law, there is no more time for merit or demerit, and therefore the souls, that are sent into Purgatory, are most certain, they shall never more commit

mit the least sin, that can be imagined. When St. Anthony was so furiously assaulted, with a whole rabble regiment of Devils, he was not greatly daunted, at all their hideous shapes, terrible howlings, and rude blows, all his fear was of offending God, he apprehended more the stroaks of impatience, then all the wounds of hell, he called upon Christ for help, and having obtained the favour of a personal visite, he made him this amorous complaint, and sweet expostulation.

O good Jesu, where were you, alaſſ where were you even now my dear Saviour, when your enemies and mine, conspired so cruelly against me? why came you no sooner to relieve me? I wershē replied Christ, beholding thee and preserving thy heart from sin. If it be so, said the invincible Hermite, do but assure me this, that I shall not sin, and let Lucifer, with all his accursed crew, and hellish power, may let

all the world besides band against me, since my God stands by me, and will secure me from offending him, I make nothing of all the rest. Pain is no more pain; Hell is no more a hell, but a mere Paradise, since it helps me to gain Paradise, which is worthy to be purchased with a Million of Hells.

*S 3. More grounds of Comfort arising from their voluntary suffring, their disinterested Love of God, and exact conformity with his holy Will.*

*Voluntary  
suffering.*

**I**N the next place, take this most sweet and weighty Consideration. An evill that is forced and against ones will, is a true evill indeed, the constraint and violence it carries along with it, imbibters it above measure, and renders it insupportable; whereas if the evill be voluntary, it is a good evill, a lovely evil, an evill to be purchased at any rate: Witnesse the ho' y Martyrs of Gods Church, who

who when they voluntarily shed their blood, and with a good will poured out their lives, for Gods cause, though at the cost of the most inhumane torments imaginable, seemed to make but little reckoning, of the smart of them, as you may observe by their carriage: For some of them would throw back the worms, that were crept out of their Ulcerous sores, others kisse the burning coals, and by way of Honour, place them on their heads. This holy Martyr, embraces the Gibbet, as if he took it to be an easie ladder, whereby to mount up straight into Heaven; another provokes Tygers, and Lyons to dismember him. This tender Virgin, leaps into the fire prepared for her, without staying for the Executioners help; another casts her self into the Sea, to preserve her Virginity. See the force of Christian Resolution, which is steered by divine Maximes: They dye and smile at it, they seem to court Death it self; they chuse rather

ther to be under the hands of a bloody executioner, who can at most bereave them of their lives, then in the power of the Son of an Emperour, who may rob them of the Lillies of their Virginal integrity. Nothing can be grievous to him that acts vigorously, and suffers voluntarily whatsoever falls in his way. This then is one of the Souls chief Comforts, in those fiery Dungeons: They accept their pains, as from the hands of their loving Father, who out of his paternal care makes choice of those rough instruments, to polish and refine them, and so fit them for his presence. They look upon them as love tokens, sent from their beloved, and esteem them rather as precious gifts, of their loving lord, then as cruell punishments inflicted by a severe enemy: They kiss the rod, and the Fatherly hand, which makes use of it, for their Sovereign good: When a Chyrurgeon makes a deep incision, to let out the water of a dropie, when

when he strikes his lanceet into the arm, when he cuts off a Gangreene member; the diseased person kisses the hand that has made the wound, embraces the Surgeon, though sprinkled with his blood, opens his mouth to give thanks, his purse to reward, his eyes to bath in tears, and his very heart to love cordially this kind Murtherer, who has so cruelly mishandled him, to do him good, and to save his life. What think you is the language of these holy Soules, these children of God, in the midst of their severest torments? Sweet rigours of heaven, amorous cruelties, alas, why do you vouchsafe so to humble your greatness, to take the pains to purifie us poore Creatures, worthy of a thousand Hells. O the profuse goodness of the Almighty, who is pleased with the tendernesse of a loving Father, to chastise his wicked Servants, and so to adoopt them for his dear children. Will it necessary, that himself should

take the trouble upon him, to stretch out the hand of his infinite Justice, to purifie such disloyall Souls, far un-worthy of a love so cordial? Oh, let him burn, let him strike, let him thunder, it is but reason he should do so; for since he is our Father, our Creatour, our redeemer, our dear All, the sole Object of all our lives; howsoever he handles us, we shall still take it for a great favour, and esteem our selves over happy, to be treated, though never so rudely, by so good a hand. Have they not reason? Believe it, they experience it to be so sweet, and so reasonable; nay, they judge it so necessary, for them to suffer in these flames, that though they should discover a thousand gates open, and a free passage for them, to fly out of Purgatory into Paradise, nor so much as one soule would stir out, before she had fully satisfied the divine Justice, Paradise would be to them a Purgatory, should they carry thither, but the least

least blemish in the world. When *Isaack* saw the sword in *Abrahams* hand, ready to strike off his head, and reflected that he was to receive the deadly wound from the hands of his dear Father, that good and virtuous young man, could neither find tongue to plead for his life, nor feet to run away, and decline the stroke, nor hands to defend himself, nor so much as eyes to deplore his sad misfortune; but yet was content to have a heart to love his good Father and a head to loose, and a life to sacrifice upon the altar of Obedience, and believed the fire, which was prepared to destroy him, was to be as the odoriferous flaming Pile of the Phœnix, wherein she is consumed, to rise again to a new and happy life. The holy soules, that burn in the flames of Purgatory, are much better disposed, to embrace whatsoever God shall ordain, then *Isaac* was in regard of his Father.

But

*To be where God has placed them* But there is yet something of a higher nature to be said upon this point. We have all the reason in the world, to believe that God of his infinite Goodnesse, inspires these holy soules with a thousand heavenly lights, and such ravishing thoughts, that they cannot but take themselves to be extream happy, so happy, that St. Catherine of *Genua* professed, she had learnt of Almighty God, that, excepting onely the blessed Saints in heaven, there were no joys comparable to those of the Souls in Purgatory. For (said she) when they consider, that they are in the hands of God, in a place, deputed for them by his holy Providence, and just where God would have them, it is not to be expressed, what a sweetnesse they finde in so amorous a thought, and certainly, they had infinitely rather be in Purgatory to comply with his Divine pleasure, then be in Paradise, with violence to his Justice, and a manifest breach of the ordinary laws of the house

house of God. I will say yet more  
 (continued she) it cannot so much  
 as steale into their thoughts , to  
 desire, to be any where, else then  
 where they are , supposing God  
 has so placed them, they are not  
 at all troubled, that others get  
 out before them , and they are so  
 absorpt in this profound Medita-  
 tion , that they are at Gods dis-  
 posall , in the bosome of his sweet  
 Providence ; that they cannot so  
 much as dream of being any  
 where else. So that me thinks,  
 those kind expressions of Almighty  
 God by his Prophets , to his  
 chosen people , may be fitly ap-  
 plied to the unhappy , and yet  
 happy condition , of these holy  
 Soules. Rejoyce you my people,  
 sayes the living God , for I swear  
 unto you by my self, that when  
 you shall passe through flames of  
 Fire, they shall not hurt you , I  
 shall be there with you , I shall  
 take of the Edge , and blunt the  
 points of those peircing flames.  
 I will raise the bright Aurora in

your

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your darkness, and the darkness of your nights shall outshine the midday. I will pour out my peace into the midst of your hearts, and replenish your souls with the bright shining lights of Heaven. You shall be as a paradise of delights bedewed with a living fountain of heavenly waters. You shall rejoice in your Creatour, and I will raise you above the height of Mountains, and nourish you with Manna, and the sweet inheritance of Jacob, for the mouth of the Lord hath spoke it, and it cannot faile, but shall be sure to fall out so, because he hath spoken it.

*Love with out interest.* Did we truly know what is the pure love of God, a love without interest, and a heart that neither has, nor will have any other ends, feelings or designs, but those of Almighty God, happily we might be able to conceive, a good part of the paradise of the souls in Purgatory. Those good souls, see so clearly, how much it imports,

ports them, to have no other concern, or interest, but for Gods cause, that without the least regard to their own sufferings, they had infinitely rather dwell in Purgatory, (since God will have it so) then be surrounded with the sweets of Paradise, without Gods pleasure; nay more, though they had not the least blemish, to wipe out, and the only question were, to comply with Gods blessed will, who for some reason best known to himself, were pleased to treat them in this rude fashion. This pure love without all self interest, is more forcible, then any other consideration. For if St. Paul could wish himself in hell, if Moses could have been content, to be blotted out of the book of life, if others have offered themselves to remaine in Purgatory til doomesday, to have the assurance of their own salvation, or to suffer for the good of others, and all this either out of a kind of self love, or an excesse of fraternall charity, and while

while they were yet intangled with the apprehensions of this wicked world, what may not a soul do, which is full of divine love, without any mixture of self interest, so purely refined, as not to desire any thing but God, and the execution of his inscrutable designes. And since all holy souls are of this temper, in the other world, I am confident, there is not any one soul, would quit Purgatory, where God has placed her, nor any that would not most willingly exchange Heaven for purgatory, should she discover the least inclination of Gods will, that it should be so. The Saints are much perfeccter then mortal men, who notwithstanding all the weakness of fraile nature, could have the heart to cast themselves into burning flames, when they saw it made for Gods greater glory, and could there sing out his praises. So happy did they take themselves to have the power of serving God, without any

any other interest, then that of his glory, nay with the ruine of their very lives, and all other worldly concerns. And when they had done all this, they would break out into tears, as the most eloquent, though silent expression of a favour, they never took themselves to deserve. Wherefore since all the souls in Purgatory, have not only a perfect, but also an experimental knowledge; of this pure love, and withall see such a world of devout souls, who are still pouring themselves out into such heroicall acts, of pure love, how much think you does this encourage them to do their best in this kind. And can you think after all this, that God will suffer himself to be overcome in courtesy, or charity, and not be still furnishing them, with a fresh supply of new lights, and celestial comforts? And certainly, the *Heav'ly attractions of Almighty God, are raptures.* not to be numbered amongst his least favours, they do so transport

a soul, and so absolutely master her, that she neither feeleſ nor cares for all the torments in the world which the body suffers, while ſhe is thus absorpt, and even lost in Almighty God. They applied cauſticks to St. *Thomas of Aquin*, while he was rapt in his profound ſpeculations of Divinity, and he ſeemed not to feel the leaſt ſmart, or at leaſt took no notice of it, he was ſo ravished, and drowned in Almighty God. They tell the ſame of the ſeraphical St. *Francis*, how when he was once gone out of himſelf, with an ardent affection of the love of Jesus Christ, they applied the button cautere, and the good Saint felt it no more, then if it had been a button of glaſſ or chriftall. Many other ſervants of God, in their extaticall raptures, and lofty meditations, of the joys of Heaven, have been prickt with needles, wounded with lances, and persecuted with rude blows, cold water, hot irons, and

and the like, and yet for all this, could not be drawn out of their sweet quiet, and repose, to give the least attention, to these rough entertainments. What shall we say now, of those faire souls, lately flown out of their bodies, who are so forcibly carried away with the pure love of God, and his eternal glory; who see themselves so near it, and so certain to enjoy it, and to be swallowed up in the immense Ocean of the Divinity. So my son may be one day Emperor of *Rome*, (said the ambitious *Agrippian*) I shall most readily yeeld, to be soon after thrown headlong into the bottomless sea. And do you thinke those souls, who are most certain to reign for ever, in the Empireall heaven, can complain of the fire, wherewith they are tormented for a few hours, or years, which are but so many moments compar'd with eternity. St. *Catherine of Genua* assures us, that God does so violently, and

withall so sweetly attract and draw after him, these happy souls, that it is impossible to find out words to express it, or any parallell to this, sweet and amorous violence.

*conformity  
with Gods  
will.* This pure love, which the souls have for Almighty God, goes not without a perfect conformity to his divine will : And this is the thing, which of all others metamorphoses Purgatory into Paradise. To have the same will with Almighty God, saies holy St. Bernard is to be like God, but not to have the power to have any other will, but Gods, is to be what God is, that is content, and happy, in whatsoever condition. If God, for some special reason, would have a soul to be a million of years in Purgatory, without fault, and without hope of any further merit, she would not much concern herself, neither for the extremity of the pains, nor for the length of the delay, but would rest satisfied,

S. Bern. ep.  
ad fratres  
de monte  
dic.

with

with a perfect resignation to Gods  
holy will.

Can there be any doubt of this, when we find souls even in this miserable life, so courageous, and so conformable to the divine pleasure, as to offer themselves, to be buried in Hell fire, so it might but add one single grain of increase to Gods glory. No, this disformity or uniformity to the designes of Gods providence, is so excessive great, in these devout souls, so vigorous, and so puissant, that it cannot be expressed, or conceived in this our gross ignorant world. The Ecclesiastical *Euseb.* History assures us, that many of *Nileph.* the holy Martyrs, whil<sup>t</sup> they were *Baron.* in flames of fire melting of their lives, by drops (as I may so say) were heard to profess, with a smiling countenance, & an invincible heart, that they took themselves to be at a nuptial feast, and to tread upon Roses. So well were they pleased, that God was so

pleased, and that his blessed will was performed in them; nay more, that nothing griev'd them, but the shortness of their torments, and the fleeting condition of their petty martyrdoms, as they would call them. Alas, would they say, were this to last to the worlds end how happy were we, and how welcome were our flames, by the light whereof, one might clearly read the fidelity of our hearts, and their conformity to the heart of the great God of Heaven.

*To coope-  
rate with  
Gods ju-  
stice.*

This excessive conformity, and fidelity of these holy souls, makes them willing, to cooperate with the sweet rigours of Gods justice against their crimes. Who loves God purely for himself, loves all that belongs to make up his glory, and since God shews himself as much God, in the excercise of his justice, as in the sweet influences of his boundles mercy, a happy soul cannot chuse but take pleasure, to cooperate with Gods justice,

stice, in procuring his satisfaction, even at the charge of her own sufferings, and would most readily annihilate her self, for the honour of her God. If our hour be come, said the valourous *Judas Machabeus*, and if God have so disposed of us, let us die my brethren, and let us die bravely; it must be as the Heavens have decreed, and I will have it so, though at the cost of a hundred thousand lives. And holy *Job*, Is it not reason (said he) that we should as well receive what we call evils, at the hand of his justice, as favors, at the hand of his mercy? That noble Roman, that buried his Poniard in his own Sisters breast, whom he met foolishly bewailing, the good fortune of the City of *Rome*, had nothing to alledg for his justification, but this; What (said he) shall not *Rome* be *Rome*, as well in the excercise of rigourous justice, as in the maintenance of her  
~~generosities~~, and demonstration of

her absolute power. Can I offer a more pleasing holocaust, unto the Gods, than to sacrifice my Sister, when ROME'S JUSTICE requires it? This Roman severity carries with it, I know not what masculine generosity, and this cruelty to a foolish Sister, argues much piety to his dear Country. In effect all the world cried up the fact, which at first sight, seemed too brutish, barbarous and inhumane. The holy souls that burste with ardent charity, seeing it necessary, that the divine justice should receive plenary satisfaction, and that Gods interest is extraordinarily concern'd, that his justice should rule by course, as well as his mercy, goodness and charity, these holy souls, I say, seeing all this, have such a pleasure in their torments, as cannot be comprehended in this miserable life, which is so ful of self-love, but by some few noble and generous souls, that love God only for himself, and that

that so purely, as not to make any reckoning of their own concerns or sufferings.

*S. 4. Another comfortable consideration, drawn from the desire they have to make themselves worthy of the sight of God.*

**T**ake another consideration, which wil much illustrate that to remove which has been already said, and all obstacles reinforce the joy of the souls, in seeing <sup>the</sup> spirit of their tormenting pain. You may believe, that a soul, having once taken leave of the body, has such a passionate inclination, to enjoy her end, that is to see God and be united with God ; and finally to arrive unto that happiness, for which she clearly sees, she was created, that it can hardly be expressed. A bird newly stolen out of the Cage wherein she was detained captive, flies not away swifter, the furious course of a torrent, that precipitates it

self from the top of a mountaine, roules not along with a greater impetuosity; the enraged winds, broke loose out of their close cavernes underground blow not with more violence, then the desire of seeing God, thrusts on a soul once freed from the thrall-dome of the body.

Now as they see in Purgatory, that there is no other obstacle, but the rust and filth of sin, and the remainder of their former misdemeanours, and that Purgatory fire, is deputed by almighty God, to purifie and refine them, and so to make them worthy of his presence, they are so far from grumbeling or repining at this sweet rigour of Gods justice, that on the contrary, they take it for a great favour and an extraordinary piece of mercy, of almighty God, their most loving Father. When they saw'd off the Leg of that great Philosopher, he held it out with both his hands, he encouraged the operatour,

peratour, and perhaps also took hold of the Saw himself, to do the Surgeon that piece of service, saying withall, let us thrust my friend, let us thrust, and let us not fear to cut off this rotten and useless bone, the pain you give me, will procure me a great deal of good, and the sooner we have done, the better. Be not afraid then, my dear enemy, but strike in thy Saw boldly, the crueller thou art for the time, the sooner thou wilt put me out of pain. And thus the Surgeon cut off his Leg, with as little sense or feeling, as if it had been the Leg of a statue, or of a person, that had no relation to him, or was his mortal enemy. And that *Japonian* Virgin, who was to dye by fire, could not hould from kissing the burning coales, and crying out joyfully, O lovely coales, O delicious flames, how much am I obliged to your sweet cruelty, since you put me in a condition of enjoying, within a few

*Hib. Japon.*

few moments, the only spouse of my Soule, Oh, the soules in Purgatory say the same, with a far greater ardour and love. And I dare say more yet, that they have such a longing desire, to coorporate with God in their own purification, and to render themselves capable of the beatifical vision, that, if it were in their power, to heighten the rigour of their torments, it would be the first thing they would do, to advance their eternal felicity. And with reason, for if we were, saies St. Austin, to

Serm. 2. in ~~take~~ omni-  
um sanct,

to see God, in his glory, we ought to suffer them, with a good heart, for a good so great, that whatsoever it costs, it can never be too deare. Think well on these words, good Reader, Let God cost never so much, he cannot be too deare.

St. Catherine of Genua was heard to say, she believed, that the greatest paine which the souls have in Purgatory, is to see, they have

have an obstacle within themselves, and some few blemishes, which hinder them in the time, from enjoying the rest of their creatour; in so much that their spight and anger, is not so much against the flames, though never so biting, as against those unlucky blemishes, and loathsome remainder of their sins. Nay they are in a manner in love with the fire, which by little and little helps to free them from this cruel paine, and do like the Patient, who kisses the razour, that is to cut out whole slices of putrified flesh, from a Gangrene, or mortal Ulcer, which would otherwise insensibly bereave him of his life, if that fierce remedy were not applyed.

5. 5. Their suffering without merit,  
and the free exercise of their vertues  
without impediment, are to them  
special motives of comfort.

To exercise  
virtue  
without  
merit and  
to suffer  
without re-  
compence.

**V**Hat a pleasure, thinke  
you, is it to suffer, or  
indeed to exercise any vertuous  
act, meerly for the vertue it self,  
without casting about for any fur-  
ther recompence, then barely the  
doing, what is pleasing to him we  
love, and who loves us out of his  
pure bounty, without any desert  
of ours. A *Roman* Lady under-  
standing that *Cæsar* had condem-  
ned her deare Husband *Petus*, to  
stab himself, snatched up the dag-  
ger first her self, and struck it deep  
into her breast, and then with a  
smiling, but dying look, spoke  
thus to him; My dearest, this stab  
has done me no harme at all, upon  
my honour it has not, but alass !  
the stab that you are going to give  
your self, it is that which bereaves  
me of my life, and with that she  
gave

gave up the ghost. Those holy and inamour'd souls, calling to mind, how Christ died for them, to pay the ransom of their sins, without looking for any returne, by way of recompence, out of his pure charity, and obedience to his father, they would most willingly sacrifice themselves, for his glory, in satifaction of justice, and imitation of his charity, and scarce feel their pains, when they compare them, with those of their dear redeemer. And though we can scarce apprehend this joy, we that are so selfish, as to relish nothing but earthly things, whose hearts are so wedded to our own interests, and so apprehensive of pain, yet have the patience, to listen to the patheticall expressions, of a man of this world, who certainly was not without his heavenly gusts, but could make a shift, to find out a Paradise even, in the Purgatory of the sufferings of a miserable life. You will soon discover by his golden eloquence,

who

S. Chrys.  
ho. 8. in c.  
in Euseb.

who it is that speaks. Had I the  
choyce, to be an Apostle, Prophet,  
Doctor, nay more, an Angel, and  
Potentate of heaven, were it in  
my power to be metamorphosed  
into a Cherubin, or Seraphim,  
and to be raised above their  
thrones, in a word, to be seated at  
the right hand of God, or rather  
to be thrown down into a dark,  
loathsome, and subterraneous  
gaole, there to be manacled,  
fetter'd, and grievously tormented  
for the sole love of my saviour  
Jesus Christ in company of  
the glorious Apostle St. Paul, with  
out all hesitation, or doubt, I  
should chuse to be there, with  
St. Paul, and should prefer it be-  
fore the joyes of heaven. How  
do you feel your hearts, when you  
beare this kind of language? and  
what, think you, may not the  
souls in Purgatory have the like  
affections, and more heroicall, if  
there can be any thing thought of  
more heroicall, then to quit  
heaven for Purgatory, and to  
leave

leave God for God, sacrificing themselves entirely to his glory, as a perfect holocaust, to please his divine will, and appease the sweet rigours of his justice.

Blessed Father *Francis Borgia*, was wont to say, he would willingly go to Purgatory, and lie frying there, to the end of the world, to heap up a new treasure of grace, and glory, and to become a greater Saint in heaven, and a more acceptable servant to his divine Majesty. In earnest this was an act of a noble heart, and purified soul, aspiring to the highest pitch of perfection. The holy man took it for a most incomparable satisfaction to see himself every moment, to go on encreasng in vertue, and heaping up graces upon graces, and at the last, to purchase so high a place in the Kingdome of heaven, as not to have cause to envie the highest Seraphin. And yet, me thinks, if I may have leave to vent my own thoughts, there is somthing of a holy kind of self interest,

interest, in this point of perfecti-  
on, holy I say, but withall interest.  
But why may we not believe, that  
those holy captive souls fly high-  
er and offer themselves to God,  
to suffer there for one another, out  
of a divine kind of civility, and  
generous act of fraternal charity?  
For in this world, there have been  
Mothers have chosen rather to  
die themselves then see their  
dear children die before them.  
There have been also souls, as I  
have touched elsewhere, have  
wist to be damned ( alwaies un-  
derstanding that it were without  
finn ) to save others, and this  
without hope of grace, or glory,  
merely in obedience to perfect  
Charity. And why should we  
make such a wonder of it, since  
the very Tygress who has no heart,  
but what is made up of cruelty,  
has nevertheless love enough, to  
cast her self into flames, if she find  
no other expedient to save her  
young ones. Can we believe,  
that bruits have more love, and  
mortal

mortal men more charity, and courage, then the holy Souls of Purgatory have for the love of God, and of those Souls they passionately love. O sweet Purgatory, O amourous flames of charity, and pure transcendent charity, worthy of the souls, which are so pure? Sure this is that, which the holy servant of God meant, when she said, that the souls there are wholly despoyled of all self-interest, and do wholly devote themselves to Gods interest, and that of pure charity.

We should soon see wonders in *The power of our selves, would we but give way to our virtues, and those divine graces, which are hourly shewed down upon our souls from heaven, to work according to the full extent of their energy, and power.* But alas, an infirm body, much passion, a faint heart, with a thousand other obstacles in this life; make us to do scarce half what we are able. And divines are of opinion, that, besides the

mother of God, there hath hardly been one, amongst all other pure creatures, who has acted according to the full latitude of his power, and those gracious helps sent him from heaven. Others indeed, have sometimes made valiant attempts, but it was, as it were, but in a bravado, and by spurts, and they often came off but poorly, and failed of their designes. But the souls in Purgatory, who are as it were new minted, and cast into a pure sp ritual substance, free from the body, and all corporeal and humane infirmities, nor are at all impeded by their torments, from the free exercise of all the powers of their souls, they I say, give full scope and liberty to all the quires of vertues to play their parts, and suffer grace to have her entire effect, and this doubtless affords them such unspeakable comforts, and advantages, as cannot well be expressed in this mortal life. O what ejaculations of their pure love? what submissions of their profound

profound humility? what conformities of their wills? what submissive obedience, to the holy decrees of Gods justice? what fidelity and justice, to satisfie the rigour of Gods justice: for all they owe him? what passionate desire of purity, to see themselves without blemish, or hinderance from enjoying God? what incredible tenderness towards God, who treats them so sweetly in comparison of their ingratitude, and infidelity? what excess of joy, to see themselves, within two fingers breadth as it were of Paradise? In fine, what a Paradise of vertues, what divine endeavours of these happy souls? what attractions of almighty God, and heavenly allurements? who can worthily comprehend, such a medleys of so sweet a Paradise in Purgatory, so cruelly sweet, and so amorously bitter: And now I understand why St. Catherine said, that in case the souls did not meet with Purgatory, it would be a kind of Hell

them, to want the help of those purging flames, to cancel out the blemishes of their sins, and make them worthy to see God. I have not tould you, what jaculatory prayers they make, what sweet aspirations they breath out, and what flaming darts of love, they shoote up into the heart of God. For if the Martyrs, in the greatest extreamity of their torments, could cast out such gentle fighs, and break into such divine, and amourous speeches, as to draw tears, from the eyes of a hangman, or tyrant, what will not these holy souls do, since they have scarce any sweeter entertainment, then to converse with God, and implore his mercy. The afflictions and sufferings of the body, says *Solucanus*, cannot hinder the Paradise of the soul, and her interiour sweetness, much less, when the Soul is in the other world.

*Lib. de  
Provid.*

S. 6. *They joy in the continual decrease of their pains, and influence of pure heavenly consolations.*

The fire of love, makes more sensibly with them, then their tormenting flames. The natural instinct, they have to be with God, and their longing thirst, so to take their fill of those inebriating joyes when they see themselves forcibly detained, and bound fast to so base an Element as Fire, is a torment beyond expression. *St. Ambrose* *St. Amb<sup>r</sup>.* maintains, that the fire of love, *Ser. 1.* which had seized on *St. Laurence* his heart, was more active, then that which consumed his flesh, and melted the very marrow of his bones. Wherefore it must needs be great comfort, unto these sweet souls, to see that their sufferings, are every moment diminished, if not otherwise, at least, for as much as concernes the prefixed time of their durance, which goes lessening it selfe more and

*Their pains  
go still de-  
easing.*

more, as it draws nearer to an end. And, according to the probable opinion of holy men, the intenseness of the pain it self, is perpetually remitted, according to the proportion of the fresh supplies of succour, which the Church militant never failes, to administer unto them, by her prayers, and sacrifices, since there is not an hour neither by day, nor by night, where there is not Mass said, or some devout prayers offered up, in some part of the Christian world. Besides St. Catherine tells us, that God also grows still more and more liberal, in shovring down his heavenly sweet favours, and gracious influences upon these his wretched, and yet happy souls.

*Heavenly comforts en- creare' upon them.* There was a young woman, had lived with her husband, with so much chaste love, that she was not more tender of her own life,

*Val. Max.* and seeing him, one day, laid dead upon a burning pile and having a long time in vain cast about, how she might come to receive him, at length

length threw her self just upon his heart, and so chose willingly to die with him, and mingle her ashes with his. And who doubts but the Angel Gardians, those Eagles of Paradise, seeing the souls of their pupils, for whom they had so much tenderness, and care in this life, to lie burning in scorching flames, often casts himself in, to comfort them, and if not release them, at least entertain them, with such pleasing discourses as takes of much of the sense of their bitter torments. When the King asked *Daniel*, whether the Lyons had not devoured him, and whether his God had power to preserve him, from that inevitable death, he answer'd, yes sir, my God has sent his Angel, who is come down from Heaven, to protect me, and has tied up the mouths of the hungry Lyons, who have not offered to touch me, nor had I ever so much comfort, in my whole life, as in this place of death, and despair, for Paradise is every where, where God

God and his Angels are. The same happened to those three innocent young men, who had leisure to sing in the middle of a burning furnace, which of a kind of Purgatory was become a terrestriall Paradise, or an empereal heaven. This being so, and the goodness of God comforting the Souls, with a world of good thoughts, you must know that Purgatory seems a great mercy to them, and so much the greater by how much they see clearly, the vast difference, between this condition of theirs, and that of the damned Souls, and what an unspeakable favour God has done them, to dispose things so sweetly, that they might be conveyed into Purgatory, they that so often deserved to be thrust into Hell fire, and possibly more then many of the damned souls, since there are certainly many damned but for one, or two mortal sins, whereas they may know themselves to have committed thousands,

sands: And who knows then, whether in their extasies of love, they may not cry out, with holy S. Gregory. O my God, encrease my griefs, alas ! I have deserved far more, but with all be pleased I beseech thee to remember in thy mercy, to encrease also my courage, and to fortify my patience.

Ther's nothing sure that is comparable to pure heavenly <sup>Nothing to</sup> <sub>pure heau n-</sub> <sup>ly consolati-</sup> consolations. When all creatures ons, are wanting, & all other worldly satisfactions, eclipsed from our hearts, so that we remain in pure suffrance, and favour nothing but God alone, then it is, says the mystical divines, that we profess the joy of all joys, and the quintessence of all true and solid comfort. God has done us the honour ( says St. Paul ) to *ad Ephes.1.6* make us fit by his divine Majesty, and as it were side by side, to his son Jesus Christ, a favour, that has so ravisht my soul, that I cannot think on it, without incredible joy. Where do you imagine

*St. Christ.*  
*Homil. de*  
*was laud Pauli.*

was S. *Paul* ( says S. *Chrysostome* ) when he spoke this ? For my part, I believe, he was lying in a dungeon, in irons, neck and heels together, forsaken of all the world, and that it was in this generall dereliction, when he was surprised with those ravishing joys of heaven, and had such a feeling of Gods greatness, that he seem'd to be already seated at his righthe hand. When thinke you , says

*In ep. ad Cor.* S. *Thomas*, was he rapt up into the third heaven, I am apt to believe, it was at his conversion, when despoiled of all worldly comforts, and all things failing him at once , all mighty God , snatcht up his soul into heaven, and gave him a sweet relish of the delights of Paradise. What shall I say then of the souls, who seeing themselves besieged with fire and torments, and a thousand Martyrdoms, and having no humane consolation, are put upon a sweet necessity, to have their recourse unto God, and to seek their contentment

gentment in him alone. O what fervent aspirations, what holy exstasies? what cordial oblations! what divine acts of uniformity! How amorously doth God and his Angels inspire them! what pure lights and affections do they instill: Heare the Prophet *David*, *Ps 93. 19.* according to the multitude of my bitter griefs, your consolations, O my God, have rejoiced my heart. And *S. Paul*, when I <sup>2 Cor. 1. 5.</sup> am oppressed with evills, then it is that my soul swims in celestial joys, and that I am as it were all candied with sweetnes. And the Prophet *Esay*, in the greatness of our furies, in the severest rigour of your anger. O my Lord, you have cast out some raies of your sweet mercies, and have ravished me with admirati-  
on. Now though all this be said of this mortal life, yet may we in some proportion give a guesse by it, how it fares with the holy souls in Purgatory, and the rather, because a soul once severed from

from the body, has much more liberty, to actuate herself, and to couple an excess of torments with an excess of joys since the same in some sort has been seen to have happened in this life. Have you ever read in St *Austin*, that if a drop of the Heavenly torrent should fall into Hell, Hell would no longer seem to be Hell, but a kind of Heaven. Now certainly the divine goodness, lets fall some of those drops into Purgatory, nor are the Angels sparing, but rather prodigal, in showring them down upon the souls there, who within a few moments are to be exalted into Heaven, as high and gracious as themselves, and possibly more.

I begin to fear, this discourse may debauch your devotions, and coole your charity, and that, seeing the souls enjoy so much comfort in Purgatory, your compassion for them may grow slack, and so not continue equall to their

their desert. Remember then, that notwithstanding all these comforts here rehearsed, the poor creatures cease not to be grievously tormented, and consequently have extream need of all your favourable assistance, pain and endeavours. When Christ Jesus was in his bitter Agony, sweating blood and water, the superiour part of his soul enjoyed God and his glory, and yet his body was so oppressed with sorrow, that he was ready to dye, and was content to be comforted by an Angel. In like manner these holy souls, have indeed great joys, but feele withall such bitter torments that they stand in great need of our help. So that you will much wrong them and me too, to stand musing so long upon their joys, as not to apply your best endeavours to afford them succour. Let us then here break off this discourse, and passe on to consider, what assistance we owe, and they expect of our charity, and first let

let us see what a charity it is to help them.

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### The third Survey.

*That there is not in this world a more eminent or Prudent Act of paternal Charity, then to help the Soules in Purgatory.*

1 Cor. 13. **T**he Divine Apostle, the Disciple of Paradise, and Doctor of the universe, reads us this lesson; that the highest point of Christian perfection consists in Charity. The abridgment of the Decalogue, the epitome of the whole Bible, the quintessence of all virtues, is finally reduced to this sole point of divine

divine Love. Now fraternal charity, or the love of our neighbor, is cozen German to the love of God, and upon these two holy loves, as upon the two Poles of the World, moves the Heaven of all perfections. They are the two Angels that keep sentinel at the gates of Paradise, the two Cherubins that cover the Ark, when the Manna of the felicity of this life is contained. They are the two eyes of the spouse of the soul, which wound the heart of God, and pierce it so deep, with their divine glances, that he cryes out in the *Canticles*, that they have stolne away his heart, alas says he, my beloved, thou hast wounded my heart, and hast robbed me of it, so powerfull are thy innocent charmes, and chaste allurements

*Gen. 3.24.*

*3 reg. 8.7.*

The more power the love of God has in us, the greater is the heat of fraternal charity, which burnes the very heart of our souls, and like the Phenix, takes delight to live and dye in so noble a fire, and

and to consume in such harmless  
and yet murthering flames.

My designe here is, not to treat  
of the love of God, but only to  
suppose, that the more one loves  
God, the more he loves, and de-  
sires to help his neighbour, and to  
believe that a man loves God,  
without doing his uttermost to as-  
sist his neighbour, in way of cha-  
rity, is to fool him self directly.  
Would you know how much you  
love God, look with what courage  
you use to serve your neighbour,  
for otherwise your charity is not  
fire, but smoke, and your affecti-  
ons are not divine love, but winde,  
or a meer natural love, or in a  
word selfe love, or rather an emp-  
ty shadow, or Phantaſtical appea-  
rance of divine love. He that  
loves not his neighbour, whom he  
daily sees with both his eyes, says

t. Jo. 4. 20. St. John, how can he make us be-  
lieve that he loves God, whom he  
never saw.

That which I am to maintaine,  
is that amongst al the acts of fa-  
ternal

ternal charity, or works of mercy, the most sublime, the most pure, and the most advantageous of all others, is the service we perform for the souls in Purgatory.

In the History of the incomparable order of the great St. Dominic it is authentically related, that one of the first of those holy religious men, was wont to say, that he found himself not so much concerned, to pray for the souls in Purgatory, because they are certain of their salvation, and that upon this account, we ought not in his judgement to be very solicitous for them, but ought rather to bend our whole care to help sinners; to convert the wicked; and to secure such souls as are uncertain of their salvation, and probably certain of their damnation, as leading very lead lives. Here it is (said he) it is here that I willingly employ my whole endeavours. It is upon these, that I blow my Vasses and Prayers, and all that little that is at my disposal,

sal, and thus I take it to be well bestowed. But upon souls that have an assurance of eternal happiness, and can never more loose God, or offend him, I believe not, said he, that one ought to be so sollicitous. This certainly was but a poor and weak discourse, to give it no severer a censure, and the consequence of it was this, that the good man, did not only himself forbear to help these poor souls, but which was worse, dissuaded others from doing it, and under colour of a greater charity, withdrew that succour, which otherwise good people would have liberally afforded them. But God took their cause in hand, for permitting the souls to appear, and shew themselves in frightful shapes and to haunt the good man, both by night and by day, without respite, still filling his fancy with dreadful imaginations, and his eyes with terrible spectacles, and withall letting him know who they were, and why with Gods per-

permission, they so importuned him with their troublesome visits, you may believe, the good Father became so affectionately kind to the souls in Purgatory, bestow'd so many Masses and Prayers upon them, preached so fervently in their behalf, stirr'd up so many to the same devotion, that it is a thing incredible to believe, and not to be expressed with Eloquence. Never did you see so many, and so clear, and convincing reasons, as he alleaged, to demonstrate, that it is the most eminent piece of fraternal charity in this life, to pray for the souls departed. Love and fear are the two most excellent Oratours in the world, they can teach all Rhetorick in a moment, and infuse a most miraculous eloquence. This good Father, who thought he should have been frighted to death, was grown so fearful of a second assault, that he beat his whole wit, to invent the most pressing, and convincing arguments,

to stir up the world, both to piety and piety, and so perswade souls to help souls, and it is incredible what good ensued thereupon. The History does not set down the motives which he either invented, or had by inspiration, to evidence this truth, and therefore I will borrow them of St. Thomas, that angel for divinity of the same order, and of other Saints and doctors of the Catholick Church.

**S** 1. *The greatness of the charity to the Souls in Purgatory, is argued from the greatness of their pains, and their helpless condition.*

*Most charity  
to help the  
greater suf-  
ferers.*

**S**ince there is no torment under Heaven, comparable to the pains of Purgatory, as you have already seen, those unhappy souls, must needs be the most afflicted creatures in the world, and consequently, there cannot be a greater charity then to relieve them. The loving mother runs always to her sickest child, not but that she is

is tender of them all; and has her heart divided into as many parcels, as she has children, and sick children, but where there is most need, there she makes a greater demonstration of her love, thither her heart is carried, with a greater violence, and tenderness of affection, where the greatest evil, or danger appears. As for the rest, their condition is not so pressing, she speaks to them at leisure, and by giving one of them a few comforts, a good word to another, a smile to a third, they are all well contented, but he that burns in the Purgatory of a violent feavour it is he that has most need of his mother, and so you see her as it were nail'd to his pillow, her heart her eyes, her hands, her mouth, and her very bosom lye open to this child, and she can think of nothing but him: so that where there is a greater share of misery, reason requires there should be more compassion, and more charity expressed. Cast but a morsel

of bread to a needy beggar, send a good almes to a poor Hospital, visite a prisoner, give a word of comfort to a sick person, and they are very well satisfied, but he that lies burning in unmerciful flames alas, it is he that ought to move all the bowels of your compassion. When the image of *Cleopatra*, with the stinging Aspes at her breasts, was carried in triumph before the Romans, though otherwise fierce and cruel enough by nature, yet could they not hold from shedding a few tears of compassion, (and truly such a Queen in so sad a condition, was not to be looket upon with dry eyes) the other captives yet living, did not move them at all, in comparison of that unfortunate Princes, for all she was only represented in colours, upon a painted cloth. You Angel-keepers of Purgatory, I conjure you to unlock your gates and lay your prison open, that I may discover those Kings and *Queens*, I mean those holy Souls of both sexes, who are shortly to have

have their share in the celestial empire, that I may lay before the Eyes of the whole Catholick Church, those Asps of grief, that lye so close at their hearts, those cruel flames, I say, that incessantly devour them, and withall the infinite modesty, and patience, with which they endure all, in so much that not one of them lets fall the least froward, or inconsiderate word, or makes the least complaint against the sweet rigour of Go: Is there a heart, if it be the heart of a man indeed, and has but a drop of true Christian blood in it, that does not feel it self to be either broken or mollified, at so pitiful and lamentable a spectacle, to see I say, such noble and generous spirits in so deplorable a condition. Is there any thing within the whole circumference of the universe, so worthy of compassion, and that may so deservedly clayme, the great'ft share in al your devotions and charities, as to see our Fathers, our Mothers, our

nearest and dearest relations, to lye broyling in cruel flasies, and to crye to us for help, with tears, that are able to move cruchy it self? Whence I conclude, there is not upon the earth, any object deserves more conmiseration then this, nor where fraternal charity can better employ all her forces?

*More charity to help those that cannot help th m<sub>r</sub> selves.* Next to the grievousness of their pains, there is not any thing can so magnifie your charity to deceas'd souls, as the nature of their condition, wherein they can neither help themselves, nor one another. For there is no more time for merit, alas no, nor any way left them to solace themselves, in the least degree, but miserly to suffer patiently, the sweet rigours of the divine justice. Here upon earth there is not so wretched a creature, that cannot both help himself, and receive help of others. At least he has his comfort, that he merites heaven by his sufferings and that his patience will prepare him a crown of glory. He may

execute a thousand acts of virtue, which are as many degrees of grace and glory, if he do them as he ought. In fine he makes a virtue of necessity, by embracing that voluntarily, which he cannot avoid, and glosies in this, that he can imitate his Saviour Jesus Christ, whereas the souls can receive no comfort by meriting, which is the comfort of comforts in this life, whence I conclude, that our charity to them cannot be better employed.

When our blessed Saviour, saw that poore creature, and heard him say, that he had lant there perishing at the Pond side, for the space of thiryeight years, for want of a man to help him in, it went to the very heart of sweet Jesus and presently forsaking all others he cured this poore impotent creature, and wrought that famous miracle in favour of this helpless wretch, forsaken of the whole world besides, and certainly, this was a case of great comiseration

miseration, but nothing comparable to the case we treat of, for those that are yet living (though never so miserable) have a thousand tricks and devices to shift and help themselves in their miseries, but the poore souls alas, have no way left them, to decline or sweeten their martyrdome. *Pliny* reports that an Eagle seeing one day, the young maid his dear Mistresse, who had cherished him in her bosome, to be laid flat on a burning wood pile was so struck at the sight, what with love, and what with compassion, that she immediately took wing, and launching into the burning flames to deliver her, was there consumed with her. Good God ! shall Savage beasts, and that Tyrant of the Aire, have more pity of a dead carcasse, that feels nothing, then we have of immortal souls, who have so great a feeling of insupportable torments. Your *Indian* women use to hold it for a great honour, to throw themselves in-

to the flames to their dead husbands, & so to joyn souls and ashes together, and shall it be said, that a natural love, is more daring then a supernatural and that women have more love for the dead carcases of their husbands, then we for the precious souls of our Fathers, Mothers, Brothers, Sisters and others who are most worthy of incomparable love.

§. 2. *Our Charity for the souls departed is prefered before all other works of mercy.*

Y

OU shall be judg yourself, you that read this. If God at the same instant, should put you both in Purgatory, and in a common Gaole (as it is most easy for him to do) I conjure you to tell me, in which of the two places would you desire to be first relieved? and ought you not to do that for others

thers which you would have them to do for you ?

**G**od in his infinite goodness, hath given us corporal works of mercy, to relieve souls then bounden, to stretch out your hand, I say, to help a poore soul out of storching flames, then to comfort a sick person, that feels but a little heat of a Feavour, and may have a thousand sweets, and refreshments.

**N**othing is lost that is given to the souls.

Again, when you bestow an Almes on a poore body, tis true, you can never do amisse, if you look only upon God, but you may often fail of your aime, and loose both your money, and your labör, if you consider the men themselves who for the most part are Ungratefull, Deceitfull, Wicked, and so far unsatisfied, that you have never done with them. Do them a thousand good turnes, if you faile but once, all is lost, they do

do nothing but grumble and repine, they quite forget all the good, they have so plentifully receiyed from your accustomed liberality, they take notice of nothing but what you have omitted, they believe all is no more then their due, they are as insolent as if you were alwaies bound to do for them, to say nothing of the way they ofte abuse your charity, and serve themselves of your gracious benevolences, to offend both God and man, being notorious glutons, Drunkards, Blasphemers, and abominable villans, both for body and soule.

But the good you do for souls, so beautiful, so noble, & so holy, beside the reward you shall be sure to receive from God, it is not to be imagined, how well it is bestowed, and how grateful they are for it. There is nothing lost, though you give never so little, they take themselves to be infinitely obliged for your charites, they never forget it, they never complain

plain, they never turn ungrateful, Certainly it must needs be an unspeakable advantage to you, to be assured, that the good you do, is for a happy soule ( though unhappy for the time ) for a Saint, that is ready to be canonized in heaven, and happily after a few more moments of pain, shall be a greater Saint there, then many whose feasts wee keep with great solemnity ? Besides, it cannot but be an excessive comfort, to oblige a soul, which God loves with all his heart, and which will soon lodge in his very heart. Lastly, what an honour must it be, thus to contribute to the glory of so happy a soul, who within while shall be brighter then the sun, and a companion to the Angels, and shall exercise a world of most sublime acts of virtue, of thanksgiving to God, fraternal charity, and the like. And if you chance to go your self into Purgatory, before they are released, you will be exceedingly joy'd, to see what a grateful

gratefull remembrance they have of your charity, and would not for all the treasures in the world, but have done that little you have done for them, and will scarce have a more sensible feeling for any thing, then for having lost so many faire occasions, of relieving many poor souls in their grievous torment.

Our Blessed Saviour tells us, whosoever bestowes a charity on a disciple, or on a Prophet, shall be sure to have the reward of a disciple, or of a Prophet. Now as long as your charity extends it self only to the living, let your motive be never so pure, and for the love of God, alaſſ, you are often deceived, and think you do a good turn for an Apostle, and he is an Apostate, or another *Judas*, you take him for a great servant of God, and he often proves to be a most wicked fellow, a venous wolfe in a lambs skin, and this is seen daily, and every where, not but that you ought to do it, and

and shall never want your reward. But it falls out clear otherwise; when you place your charity upon the souls in Purgatory; for they are undoubtedly the disciples of Christ, they are Prophets and great Saints, and therefore whosoever shall do any charitable office for them, may well hope to have, the reward of Saints. Worse it is not only those that are thus relieved, shall be translated into heaven, but those also that believe them, shall be carried thither in due time, to take possession of the glory of the Saints.

then to have a hand in raising up so great Saints, and Servants of God? where have you more assurance, then where you are sure to loose nothing? where can you find an object of more compassion, then where there is the greatest misery in the world? where is there seen more of Gods glory, then to send new Saints into heaven to praise God eternally? Lastly, where can you shew more charity, and more of the love of God, then to employ your tears, your sighs, your goods, your hands, your heart, your life, and all your devotions, to procure a good, that surpasses all other goods; I mean, to make soules happy for all eternity, by translating them into heavenly joyes, out of insupportable torments. That glorious Apostle of the Indies, St. *Francis Xaverius*, could run from one end of the world to the other, to convert a soul, and think it no long journey, the dangers by Sea and Land seem'd a Sweet, the Tempests pleasing, the

Labour easy and his whole time well employed. Good God! What an advantage have we, that with so little and few prayers, may send a thousand beautifull souls into heaven, without the least hazard of loosing any thing? St. Xaverius could not be certain, that the *Japonians* for example, whom he baptized, would persevere in their faith, and though they should persevere in it, he could have as little certainty of their salvation. Now it is an Article of our faith, that the holy souls in Purgatory, are in grace, and shall assuredly one day enter into the Kingdom of Heaven.

Nothing  
can more  
advance  
Gods glory.

But since I am entred upon the point of seeking Gods greater glory, and procuring that his Sacred Majesty be worthily Adored by his creatures, where can you finde any thing among all the other works of mercy, more eminent in this kinde, then to concour towards the peopling of Paradise, and encreasing the number of those

those thrice happy souls? Let it be never so little that you advance, the term appointed for the eternal happiness of a soul, by recovering it out of Purgatory and placing it above the Firmament, O into what acts of Love will she break forth? what glory will she give to God? what excesse of Love, what Transports, Visions, Unions, and miracles of heaven will ensue? And what a happiness is it, for you to have concurred to make up all these wonders, which would have been quite lost all this time, and by your occasion are now added as a superabundant encrease of Gods greatness.

St. Ignatius, that glorious founder of the society of Jesus, stuck not to say, he should think his whole life well bestowed, should he but hinder an ungracious soul, from offending God one onely night. Such an esteem he had of increasing Gods glory, and such an apprehension of diminishing

the least grain thereof. What a mercy is it then, that by helping a Soul out of her purging flames, you are the cause of a million of most divine acts, which would never have been, had not the time of her delivery, been antida-  
ted by your charitable and de-  
vout prayers. Tell me, dear rea-  
der, what can you doe here be-  
low comparable to this? How  
many thousand Beggars, Priso-  
ners and sick persons may you re-  
lieve, without procuring the  
thousanth part of this unspeak-  
able good? That which one does  
by another's means, he is accoun-  
ted to do himself. So that all the  
new Saints, I mean, all the souls,  
who have been delivered by your  
assistance, shall be as it were your  
Lieutenants, and your Vicar-ge-  
neralls, or your Embassadors, to  
do incomparab'le wonders in Hea-  
ven, whereof you are the cause,  
in whole, or in part. And what  
comparison is there now, be-  
tween the good we doe for men  
upon

upon earth, and what we doe  
to relieve souls in the other  
world.

There is but one onely Case  
can be imagined, in which your  
Charity might seem clear better  
employed, then in comforting  
the poor languishing souls in  
Purgatory. And it is this; Sup-  
pose you had but one instant of  
life at your disposal, and could  
either employ it, in the conver-  
sion of a desperate sinner, who  
must otherwise be infallibly dam-  
ned, without redemption, or  
in releasing a Soul in Purgatory,  
whether you ought not in this  
case, to preferr the eternal sal-  
vation of a sinner, before the  
present ease of a soul in Purga-  
tory? To this I answer, that in  
the first place, you put a very  
metaphysicall case, farr remote  
from all common practise, for it  
is not a thing that will proba-  
bly ever happen, but should it  
really fall out, in Gods name,  
do the one or the other, as God

inspire you, and God will sooner multiply the bread in your hands, then you should want an occasion, of relieving the poore, whether living or dead. But to give you better satisfaction, put the case as you please, and I will make the Souls in Purgatory themselves, judges of the cause, that they may have no reason to complain, or appeal from my sentence.

They will certainly tell you, that where there is question of a mortal sinne, or of the eternal losse of a soul, that has been ransomed with the blood of Christ, they had rather lye still groaning under their torments, then purchase a little ease at so dear a rate.

No, they are not so selfish, their love is more pure then so, their fidelity to God, will never suffer them, to seek their own glory, with the least diminution or, lessening

lessening of Gods glory. St. Catherine of Siena, beseeched two years together, with tears in her Eyes, that she might be damned for all mankind, and that she alone might suffer all the pains of Hell; rather then any one soul should be damned, or her dearest spouse grievously offended. And do you believe that a tender Virgin, made of flesh and blood, and as yet a sinner, at least so far as to be guilty of certain venial transgressions, can have less Self-love, more courage, and more of the love of God, then the souls of the other world, who are totally disengaged from all self-respects, and love God only with a most perfect love. No, they had rather double, and redouble their cruel Martyrdomes, with a million of fresh torments, then willingly give consent, that for their sakes, one should forbear to hinder the commission of a mortal sin, or the damnation of a soul. And therefore, should the case fall in your way, stick not

bestow your time, for the benefit of the living, do not so much as think on the Souls in Purgatory, who would most willingly, melt themselves away in tormenting fire, rather then permit such a horrible mischief.

s. 3. *Of the great advantages we receive, by this devotion for the Souls departed.*

*It makes  
most for our  
interest to  
pray for  
them.*

**B**ut to come nearer to you, seeing that interest rules the world most, and is the spirit that moves the whole Universe, if you are at all sensible of your own interest, I mean, a holy interest, allowed of by God himself, to wit an interest which we all have in the increase of our Grace, Glory, and eternal happiness : in Gods name, do all the good you can for your neighbour (I except only the case I lately spoke of) I defy you to do the thing, that can bring you so much true and solid good, or be of so much advantage

to

to you, as is the striving to relieve the Souls in Purgatory with your pious endeavours.

And first, though it were true (as many will have it) that the Souls in Purgatory, are not able to obtain the least mercy of al-<sup>their</sup> mighty God, for themselves, o-<sup>angels</sup> us, in respect of their present con-<sup>strive to</sup> finement, in which they lye, as it were, at pawne, and under a most severe restraint, and strait seizure, yet have we reason to believe, their good angels, will supply their defect, and not fail to requite you, for seconding them so well, in delivering the Souls under their charge, for whom they are in a kind of pain, to see them endure so much pain, and yet to be held back, as it were, only by a smal thred, from enjoying their full liberty, and becoming their companions, and as glorious as themselves. One sigh, or sob, one tear of yours, shed for these captive Souls, is enough, to cut the thred, and then they will

will cry out, with holy *David*. Our souls are got loose like the innocent Sparrow, and are flown up to Heaven, having luckily broken the Iron nets that held them bound to hellish fire. The holy name of God be ever blessed, and they also, who have been so kind as to call upon ~~him~~ in our behalfs. It is you, dear Reader, to whom these holy souls address their speech, whom you have comforted with a good wish, or with a Tear, or with a Mass, or with a Communion.

*God will be  
sure to re-  
ward us.*

But suppose the Angels, should neglect to performe this good office, which notwithstanding we have reason to expect of their charity, God himself would not fayl to do it. For beholding the zeal, with which you burn, and the charity which impels you, to succour those tormented souls, whom he loves, and for whom he has prepared eternal Laurels, and rich Crowns of immortal glory, can

can you doubt, whether he takes it well, that you love these his dear friends, that you have a tender heart towards them, he so tenderly loves, that you do this good work, believing (as it is most true) that this is paternal charity in the highest point of its perfection, and that making choyce of it, to serve God in the best manner by your self, and by those holy souls, his infinite goodness is highly pleased with your charity so well bestowed, and on so good a subiect.

Mark well the reason I am now going about to lay down before you. Christ Jesus has vouchsafed, to honour his Church so far, as to stile her his body, of which he is the divine head; Now it is most certain, that of all the members of this most sacred, and mystical body, that which is the most oppressed with evils, and the most lamentably afflicted, are these dear souls, who are alas, most severely treated in the bosome of the

the Church-suffering, since there is not any torment in the world, that is comparable to theirs, as you have seen elsewhere.

If then our Blessed Saviour, see your heart melt with compassion, for that part of his body, which is the most comfortless, and the most afflicted of all others, sure he must needs love you, with a paternal affection, and give you a thousand benedictions, for the ease and pleasure you give him, in that part of his body, which suffers most. Historians tell us, how a man having one day plucked out a thorne out of a lions foot, the generous beast feeling himself eased, in that part which was most grieved, soon forgot his fierce nature, and by force of love and gratitude, metamorphosed himself into a Lamb, to waite upon this Saviour of his, who had thus preserved his life, and by way of requital, in a like occasion of danger, saved the mans life also, to the astonishment of all the beholders.

holders. God playes the Lyon of *Jude* below in Purgatory, permitting his justice to sway the Scepter & rigour, now if you but pul out the thorne out of his foot, that is, if you ease him in that part of the mystical body which suffers the pains of Purgatory, this Lyon will soon become a Lamb, he will not only save these poor souls, but when you your self are in most need, as when you are strugling for life, he will shew himself, he will fight for you, and will give you the true life; In a word, he will make you clearly see, how well he takes it, that you have pluckt out the thorne out of his foot.

Now let us suppose the worst. Put case that neither God, nor his Angels, do requite you. Yet I maintaine you cannot do an act of paternal charity, wherein your gain is so great, and so certain as this. I do not say it, because the men of this world are commonly in an ill state, which their pray-  
The souls  
themselves  
will pray  
for us.  
 ers

ers can do you no service. I do not say it, because though you suppose them to be in the state of grace, yet is their devotion for you soon at an end, and while it lasts, is but a slender, cold, and untoward piece of service.

I do not say, that these souls, who are truly miserable, and yet holy, under a cruel restraint, and yet happy, not able to merit any thing, and yet gracious in the sight of his divine Majesty, no, I do not say, that when they are once got into Paradise, they will be so many Angels, Guardians of yours, so many Advocates, to plead your cause at the grand Tribunal of the most holy Trinity, so many patrons and sureties for you and yours. But I say, that even while they remain prisoners, they will do miracles for you. I said miracles. Now hear how they will doe, that which cannot be done. They will effect that for you, which they cannot do for themselves, and were it necessary, to

to work a miracle in good earnest, they would sooner do it, then forsake you in your necessities. I am not ignorant, that the Angelical S. Thomas Doctor teaches, that those unhappy souls are in such a wretched state, that they have more need to beg our prayers, than to pray for us ; that they are wholly taken up with paying their debts to Gods justice, who exacts an accompt of them, to the last farthing : that this suffering Church, is rather in a condition, to suffer them to a<sup>t</sup> any thing : that it is not now a time to merit, but to burn ; not to succour those that are living, but to expect succour from them. A man that is drowning, has not leasure to think of others ; a notorious malefactor, that swims in boyling Oyl, is not in a place, where he ought, or can plead for another, his whole minde is so plung'd in the Oyle, and all his thoughts so overwhelmed with the boyling liquour, that torments him. Alas, those racked souls,

souls have more reason, to cry out  
 Feb. 19. 21. with holy Job. Ah, you my  
 friends, you that take pity of  
 me, for the hand of Gods justice  
 so lovingly severe, hangs contin-  
 ually over me, and strikes me  
 without intermission. Cease not to  
 poure out your prayers for me, to  
 abate the rigour of his justice,  
 with your charitable sighs, for a  
 most miserable soul. They have  
 I say more need, to beg our pray-  
 ers, then to pray for us. I know  
 well, that many Learned Doctors,  
 are of opinion, that the souls in  
 Purgatory do not pray for us; but  
 it is no point of our faith, and  
 therefore they must give me leave  
 to side with other great Divines,  
 Bell. I. 2. de  
 Purgatorio  
 c. 17. Suac.  
 d 47. Sect.  
 z. & l. 1. de  
 bratione  
 c. 11.  
 who very probably maintain, that  
 those gratefull souls, pray most  
 ardently for those that pray for  
 them. The rich glutton (though  
 he were certainly damned) could  
 after his fashion pray for his bro-  
 thers, and shall not a holy soul  
 have the power to do it? Abraham  
 argued the case with him, call'd  
 him

him lovingly sonne, and seemd to be upon the point of doing something for him. At least gave him the comfort, to tell him, that his brothers had Moyses and the Prophets to instruct them, as if he would have said, that if his brothers, had not been sufficiently provided of other means, he would peradventure have granted him his request, and sent Lazarus to preach to them. But to Math. 31 give you yet a stranger instance. The devils themselves have put up their requests to God, & have been heard, and obtaind that sorry comfort they desired, as when they begged not to be thrust down into Hell, and got leave to enter into the heard of Swine, and then to throw themselves into the Sea. What! shall the damned soules pray, and shall the divels be able to obtain their request, and shall not the Souls in Purgatory have the like priviledges? St. Thomas does not deny, that they pray for us, but onely affirms, that they

N have

have more need of our prayers, which is most true, but may well stand with their praying for us. A wicked Fellow, that is going to be turn'd off the Ladder, has yet a care to pray for his whole family, for the King and the whole Bench, that condemned him, and many times for the very Hangman too, who is ready to strangle him. And shall this wretch have more power, or more zeal, or more grace, than those souls, who are so holy, and who in spight of their torments, are very present to themselves, and have their wits about them, free from all trouble and disquiet, which might rob them of the sentiment and feeling, which they ought to have, of the obligation they owe, to their charity that pray for them ! O no, they do the one and yet neglect not the other. They pray for themselves in suffering, they pray for us in suffering, and the one hinders not the other in Purgatory, since that even here upon Earth,

Earth, the soul that is immersed in flesh and blood, can perform both parts; that is, satisfy for her self, and yet have a sollicitous care of others. Did not *Onias* and *Hieremius* pray affectionately for the people of God, whilst they were in the dark prison of *Abraham's* bosom? And do not the Saints assure us, that God wrought a miracle, for the merits of St. <sup>St. Gr.</sup> *Paschasius*, who yet nevertheless <sup>dial.</sup> was not out of Purgatory. The fame is reported of St. *Severin*, and though there be some dispute who this St. *Severin* was, yet the Authors doubt not, but that a Saint in Purgatory, may work a miracle by Gods permission. Some that are damned have wrought miracles, and is it such a wonder that we should grant this to the Saints of Gods suffering Church?

We read in the life of St. *Catherine of Bologna*, whose Body, <sup>They are</sup> Flesh and Bone, <sup>powerfull</sup> yet entire, and <sup>advocates.</sup> fits to this hour, <sup>in</sup> chaire, exposed to the view of the world,

though it be above sixty years  
since her death, we read I say, in  
her life (which has the approba-  
tion of the sea Apostolick,) that  
she had not only a strange tender-  
nesse for the soules, but a singular  
devotion to them, and was wont  
to recommend her self to them in  
all her necessities. The reason  
she alleadged for it, was this: that  
she had learnt of Almighty God,  
how she had frequently obtained  
farr greater favours by their in-  
tercession, then by other means.  
And the story adds this, that it  
often happened, that what she  
begged of God, at the intercession  
of the Saints in Heaven, she could  
never obtain of him, and yet as  
soon as she addressed her self to  
the souls in Purgatory, she had  
her suit instantly granted. Can  
there be any question, but there  
are souls in that purging fire, who  
are of a higher pitch of sanctity,  
and of a farr greater merit in the  
sight of God, then a thousand  
and a thousand Saints, who are  
already

already glorious in the Court of Heaven. Tell me was not our Dread Sovereign, during his late Banishment, more puissant, and more mighty, than His Subjects, who lived still in their own Country, at their liberty, and at their ease, and perhaps in greater plenty, for we see Him, no sooner restored to His undoubted Rights, but he is every way as great King, as His Predecessours, as richly Attired, as much Courted by Forraign Princes, and as gloriously attended at *White-hall*, whereas the rest of his Nobility and Gentry, are but his creatures and most humble Servants. There are great souls, that for some slight misdemeanours, are banisht out of the Kingdome of Heaven (to which they are heirs apparent, as being the adopted Sons of God by Grace) may more, are locked up in that burning furnace, which we call Purgatory, but they are scarce to see, when you may see them come out in tri-

umph, and go soaring up above the Heavens so high, as to loose all sight of them. And when they are once there, what will they not do for you? And what did not our gracious King to his power, to honour and gratifie, those that stuck close to Him in his misfortune; or were so lucky, as to have a great hand in restoring Him. King *David* at his death, recommending his good servants to his Son *Solomon*, spoke thus withall, My Son, there is such a one, and such a one, have well deserved death, for the crimes they have committed, but when I was generally deserted, and when they took the boldness upon them to throw stones at me, these men, took pity on me, and gave me succour in my greatest affliction, and therefore I charge thee, O my dear son, to be mindful of them, and to favour them as thou lovest me. Have not holy souls as much charity as *David*? Is not the misfortune into which they

they are fallen, of a more sensible nature then His? In what a lofty strain, will they then represent unto God, the good service you have done for them, in their extreme necessity, when they find themselves once securely seated in those heavenly mansions! And what will not that boundless mercy, be moved to grant, at the instance of so dear friends.

Shall I tell you, there are many worthy persons, think these words of Jesus Christ, may be very properly applied to the souls in Purgatory. Do good (saith he) and make your selves friends at the charge of your purses, and be good stewards of Mammon, the false god of Riches, that those whom you believe, may assist you at the hour of your death; and lead you into eternal tabernacles. Among the poor, none so secure, of enjoying the delights of Paradise, as the souls in Purgatory, who are all predestinate, and all

N. holy,

holy, for the present they are poor indeed, and helpless creatures, but if you contribute never so little to their ease, they will be sure to requite you in your necessities, if not before, at least when they are once possest of the joyes of Heaven.

*In anal.  
Eccles.*

Cardinal *Baronius*, a man of credit, beyond exception, relates how a person of rare vertue, found himself dangerously assaulted, at the hour of his death, and that in this Agony, he saw the heavens open, and about eight thousand Champions, all covered with white Armour, to descend, who fel instantly to encourage him, by giving him this assurance, that they were come to fight for him, and to disengage him, from that doubtful combate. And when with infinite comfort, and tears in his eyes, he besought them, to do him the favour, to let him know, who they were, that had so highly obliged him. We are (said they) the souls whom you have

hast saved and delivered out of Purgatory, and now to requite the favour, we are come down, to convey you instantly into Heaven. And with that he died.

We read such another story of St Gertrude, how she was troubl'd at her death, to think what must become of her, since she had given away all the rich treasure of her satisfactions, to redeem other poor souls, without reserving any thing to her self; but that our Blessed Saviour gave her the comfort to know, that she was not only to have the like favour, of being immediately conducted into Heaven, out of this world by those innumerable souls, whom she had sent thither before her by her fervent prayers, but was there also to receive a hunderfold of eternal glory in reward of her charity. By which examples we may learn, that we cannot make better use of our devotion, and charity, than this way. But he that will not satisfie himself that

that he can loose nothing, but gain excessively, though he should offer up all his satisfactory works, for the souls in Purgatory, let him read over what *F. Eusebius Nericbergicus*, and *F. James Monford*, have excellently well written upon this subject.

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## The Fourth Survey.

*Of the powerful means to quench  
the flames of Purgatory.*

*They cannot  
help them-  
selves.*

**C**ould the poor souls, but help themselves, or abate the cruelty of their torments, with all their devout aspirations, so pure, and so holy, they would soon free themselves. But alas, they cannot, and this is one of their greatest miseries, to see themselves in so desperate a condition, as to be overwhelmed with raging fire, and not

not to have the power, to get out, or to allay the fury of the flames, or to merit the least favour in this kind, not so much as *de Congruo* as they speak in Schools, or by way of a certain congruity, convenience, or decency. The time of meriting expired with their lives, what now remaines, is wholly deputed for suffering, and it is not the least of their vexations, to see how easily they might have prevented all these mischiefs in their life time, and that now there's no remedy, but by suffering to supply for that negligence though they would never so fane.

Howsoever, I love those divines, *S. in 3. p.* who are somthing more civil in *4. 19. post.* this point, then their fellows, and *St. Tho.* am easily perswaded by them, that although the souls, cannot immediately contribute the least to their own ransome, or any way merit their own deliverance, yet may they be so happy, as to work upon the goodness of their Angels, and by their means, obtain some

some sweet refreshments, at the merciful hand of God, wherewith to allay the bitterness of their torments. And following their opinion, who teach, that they pray for us, and procure us heavenly favours, what inconsequence were it, to say further, that they move our good Angels, to inspire us efficaciously, to intercede for them, and to assist them with all the duties of Christian charity, it being a thing, to which they are otherwise of themselves so much inclined, without the sollicitation, or importunity of others.

S. I. *What succour they receive, from the Angels, and Saints in Heaven?*

*The Saints  
pray for  
them:*

**I**N the first place, you would be resolved, whether the Angels, and Saints in Heaven, and above all the Mother of mercy, Pray really for them. If so, how comes it to pass, that they do not every hour,

hour, or indeed every instant, make a general Gaole delivery, and quite empty Purgatory? For what power has the Mother of God? what cannot so many millions of Angels and Saints do? what can they be denied, in so favourable a request, for persons of so high merit. I answear, that they pray for them, and pray in good earnest, and I say further, that they are not content, with a quarant hour, now and then (as our custome is, in occasions of pressing necessity) but they keep a perpetual and constant course of prayer in heaven, in favour of these holy Souls.

This I take to be the pious belief of the Catholick Church, as delivered by the whole sacred Torrent of Doctors. Nor is there the least reason, why they should not do it, being not only powerful, but full of charity, especially, when they remember, that the like charity was bestowed on many of them, that their necessity is

*Vid. Su.  
d. 48. Sect. 9*

extream urgent, that they are all Members of one body, that they do not only concur to the glorification of their dear brethren, but are themselves to receive an additional increase of accidental glory, for having advanced the delivery of those precious souls, who perhaps may be holier then some of their own blessed company: Besides, this is a charitable office, suites well with their happy state, and there appears not the least inconvenience in it in this World. And yet, if this be so, one would think, they might soon turn all the souls loose, and empty Purgatory, so that it were impossible, for any soul to make any long stay there. Hold, you must pardon me, and not flatter your selves too much, with this vain credulity. You are to know, that the Saints, are not such strangers to the decrees of divine justice, as to beg the souls release without punishment, for that were the way to destroy all justice,

justice, no, they accommodate themselves to the Laws of heaven, and willingly submit to the most equitable resolves of Gods justice amongst which, it stands irrevocably decreed, that this life should be the place for mercy, but that justice should bear the sway in Purgatory. Do not then wonder that the Saints, do not obtain so extravagant a favor, the souls themselves, who are the most nearly concerned in their own sufferings, would be ashamed to demand it. Is it not reason, that God should be God in all his attributes, and exercise his justice as well as his mercy ? We must take heed, how we employ, or rather abuse his clemency so, as to break down the Laws of his justice. Will you then know what the Saints do ?

First, They pray God, to inspire the living, to offer up their *have many ways to help them.* satisfactory works for the dead and to find out a thousand inventions

ventionis to help them. Secondly, They labour to shorten their time by procuring, that the intension, or sharpness of their pains, may supply for the length and extension thereof, wherein there is no wrong done to justice, but only an exchange made of a long pain into a shorter one, but more violent and yet this is an extraordinary favour, for you cannot imagine, what an incomparable treasure, is one day in heaven advanced before the ordinary prefixed time.

Thirdly, Many Saints have left behind them, a great treasure of satisfactions, above what was due for their sins, so many holy innocent hermits, so many chaste Virgins, so many great Saints of all orders in Gods Church, who lead such austere lives. Now is it not very likely, that these good Saints, may pray God, to apply the superbundance of these their merits and satisfactions, to the poor souls in Purgatory, and who knows

knows, whether the infinite goodness of God, may not accept it for good payment. Fourthly, Why may we not piously imagine, that even those Saints, who have no such remainder of merits, pray those that have it, to bestow it as an almes to relieve the poor souls. Sure they are so courteous as not to deny any thing to one another, especially in a case of so great commiseration, and why should they hoard up these precious treasures, which cannot availe them? or how can they bestow them more charitably.

Fifthly, What harme were it to say, that the Saints beseech our blessed Lady, and even Christ himself, who has an infinite treasure of satisfactions in store, to apply some of their precious merits this way. I know the severer divines, will not have it, that the Saints have recourse in this, to our blessed Saviour, who has determined, what, and how he will have this applied, according to the ordinary

nasy straine, and set Laws of his divine justice, but there be other Doctors, of a milder temper, believe, he may be drawn somtimes, to wave the extremity of rigour, & to dispense with his own Laws, so that by extraordinary priviledge, we may hope for this favour of sweet Jesus, and his Saints. And if other Saints, have so much charity for the poor Souls, you will think it but reasonable, that the Fathers and Mothers (the same is to be said of other near relations) who are in Heaven, and know, that the Souls of their dear children, are lockt up in that fiery furnace, will use all their possible endeavour, as far as God will give them leave, to fetch them out. But what shall I say, of those saints who were lifted up into Heaven, before their time, by the extraordinary assistance of the living, whose turne now it is to be in Purgatory, is it not very credible, they will now requite their courtesie, and with usury too.

For

For example, there may be a soul in Purgatory, has helpt above a thousand other Souls out of that place of torments, can it be imagined, but that that regiment of Saints, will do all they can, and more if it were possible, to deliver this their deliverer, and to place him in the court of Heaven, who had so great a hand, in their timely preferment. But because we are mere strangers, to the stile of that court, and nothing acquainted with the constitutions of that divine Monarchy, let us conclude only thus. That whatsoever the Saints can do, for the comfort of these languishing souls we may be sure they do it, and do it punctually, without neglecting the least moment, and where they cannot prevaile, without breaking the just decrees of their Sovereigne, there they willingly acquiesce, and with due submission, adore the divine justice. So much for the Saints. Let us now speak of the Souls themselves, and see.

§. 2. Whether they are capable, of being relieved by one anothers Prayers?

*They help one another.*

**I**T may be justly questioned, whether the Souls, though altogether incapable of helping themselves, in their extream misery, may not at least be permitted, to help one another, by their devout prayers. For if they have the priviledg, to pray for the Saints in Heaven, that God will be pleased to encrease their glory; if they can pray for the living, as I endeavoured to evince in the last §. Nay, if a damned soul, may have liberty to pray for his friends as it seems to be clear, in the case of the rich glutton, why may they not be so kind, as to pray for one another? If the flames of Hell (said the Devout Sales, that worthy Prelate of Geneva) were not sullied with the smoake of sin, were they but pure flames of holy love, O what a pleasure were

were it to be swallowed up by such flames, or to be thus damned eternally to love God. What should hinder then, but that the Souls in Purgatory, where the fire of love, triumphs over their tormenting flames, may display their ardent charity, and vigorously apply themselves, to assist, and comfort one another, as far as Gods providence will give them leave. May we not presume to fancy, that out of an excess of charity, they are willing, to dispoil themselves of all those helps, and advantages, which they receive of their friends, to throw the same upon others, offering themselves freely, to suffer for one another. *Tertullian* admires, how prodigal the first Christians were, in this kind of charity, of suffering, and even dying for one another, how ready they were, to leap into the very flames, and expose themselves to the most cruel tortures that could be devised and all to save others, for whom they were prepared. What

*Tertul.  
Apolog.*

shall frail mortals, who are made up of flesh and blood, thus willingly suffer for one another, and shall not the souls, who have cast off with their bodies, all humane weakness and imperfection, have as much charity, for other souls, especially, being certain of their salvation, of which men in this life, can have no assurance, without a particular revelation.

St. Ambros.  
de Virgin.

*Didymas* offered to dye, for *St. Theodora*, and in conclusion both died for her, and with her. *Elizeas* being dead himself, raised another from death to life, which was more then he did for himself. *St. Paul* seems to have been content, to be damned, to save the Jews, alwayes reserved, that it might be without sin. *David* would willingly have met with death, in her ugliest attire so he might have saved his son *Absalon*, and yet he knew him to be but a graceless & unnatural parricide. Shall not holy souls, have as much kindness for other souls, whom they see, upon the point of being meta-

metamorphosed into Seraphins, as *David* had for a meér reprobate and lost creature. Many Saints in this world, have beg'd it as a favour of Almighty God, that they might suffer for the souls in Purgatory, and have done it in good earnest, freely renouncing their own conveniences, for the souls comfort, by a most heroical act of supernatural charity. Do not you believe, that the souls in Purgatory, have a more refined love, and that they actuate themselves in more heroical, transcendent acts of charity, since they are not only grown to be inpeccable, but have withal a far clearer insight, into the nature of this divine virtue. I but they can merite nothing. True, but do you take them, to be so selfish, as to do nothing purely for Gods sake, without seeking their own interest? what say you to our Angel Guardians? is it for any private lucre or merit, or purely to please God, and to do us a work of singular

Math. 5.48. gular charity, that they have so  
 sollicitous a care of us? And when  
 God himself loves us, is it I pray  
 you, for any interest of his own, or  
 out of an excess of his overflow-  
 ing bounty, and charity, which  
 well becomes him. Be perfect  
 (saith he) as I am perfect, now the  
 means to do this, is to be well  
 versed, in these acts of heroical  
 love, as, to love God for God, be-  
 cause he deserves it, as being the  
 only charming object of our love.  
 I love, said St. *Augustine*, because  
 I love, I am resolved to love, be-  
 cause I am beloved of him, that  
 loves me only because he will  
 needs love me. To love for meer  
 love, is the quintessence of divine  
 love. What? shall we be so nigh-  
 gardly, so mercenary or so me-  
 chanical, as not to excercise an  
 act of pure love, without hope of  
 reward? Is not our love well re-  
 quited, if we please God, and  
 those whom God loveth? They  
 say *Appelles*, would give away his  
 Pictures for nothing, he had so  
 great

great a valem for them, he thought no set price could be equal to their worth, and that gold it self was too mean a thing, to purchase such precious labours, which he therefore chose rather, to give away gratis, then to expose to an unworthy sale, so that, the bare pleasure he took, in bestowing them upon his friends, was all the recompence he lookt for, for those incomparable pieces. And certainly, it is a most noble, and truly royal thing, to give, and to give without hope of re-quital.

*Seneca* spoke a word, which shew'd a magnanimous, and true *Sen. l. de benef.* generous heart. To give, and to loose all benefit by his gift, is no wonder, but to loose all benefit and yet to be still giving, is a divine Master-piece, and an act worthy of God indeed. Now when these charitable soules, can gratifie others, by giving away the charities, which are

are bestowed on them, why should they not do it ? To do a pleasure for another , without incommodating himself , is no more, then what you may expect of an Arabian, or Barbarian, but to incommodate himself, to lye burning in fire, groaning under excessive torments , and all this, to make others happy , is certainly an act worthy of those noble, and generous souls , who are all inflamed with pure divine love. When they had a minde to flatter their *Cæsars*, the people would cry out, O *Jupiter*, take away some of our years, shorten our lives, decimate our dayes , and give it all to prolong the life of our good Prince, let him live, at the charge of our lives we are all ready to lay them down at his feet, that he alone may live, and reign happily, in the flourishing greatness of his Empire. Shall Infidels have more kindness for a mortal man, perhaps a wicked Tyrant, or a profane Atheist, then holy souls have, for those that are about

about to be Canonized for Saints in the Church Triumphant? I have heard of great servants of God, who when they saw some famous Preacher, or Apostolical Person, draw near to his end, would expresse themselves to this purpose, O that I were permitted to dye in his Roome, for I alas am but an unprofitable member of the Church, all my services avail but little to advance Gods cause, whereas this worthy person may do a world of good, and be a comfort to infinite souls. What should hinder a soul in Purgatory, from having the like feelings, may she not, and with truth cry out, I am well acquainted with my own abilities, and can have a nearer guesse, what I am able to doe in Paradise, where I am like to be one of the meanest servants in the whole house of God, and therefore may be well spared, but there is such a soul, had she but once cleard the petty debts, she stands yet engaged for, she would instantly

stantly mount above all the Quires  
of Angels, and possibly soare up  
to the highest Seraphims. O that  
I might but have leaye, to suffer  
here a while in her place, how  
willingly would I do it, that so  
my God might be the sooner,  
and better glorified in heaven, by  
this happy soul, and a million of  
other souls upon earth, receive  
comfort, and protection, from her  
powerfull intercessions. I willing-  
ly resign up unto her all the right  
I have, of being set free my self,  
and if God permit, I am ready to  
make her a deed of gift, of all the  
suffrages, which my dear friends  
have sent me, for sure all the pains  
which shall fall upon me by this  
bargain, can not but be amour-  
ously sweet, since they are the  
cause of so great a good, in the  
empiriall Court of Heaven. St.  
*Christina*, was already lodged in  
Heaven, says *Cardinall Bellarmine*,  
when she quit the glory of Para-  
dise, to exchange it for the flames  
of a thousand and a thousand  
most

*I.de gemitu,  
col. c. de  
Purg.*

most cruel Martyrdomes, & why may we not believe, that so charitable soules, would willingly yet remain in their flames, that others more worthy then themselves may be sent out in their roomes to glorify God in Heaven. Whether God accept of these holy desires or no, may be a question, but at least, it seems very credible, that the souls who are so replenisht with perfect charity, make such tenders of their service, as farr as God gives them leave, and as farr as it may stand with the laws of the Church patient. But enough of what passes in the other world, of which we have no certain revelation, nor other clear light to guide us by. Let us now turn our speech to the living, and see what they are able to perform, for the benefit of the dead.

5. 3. That the dead may receive help from us that are living, and how we must be qualified to do them good.

**B**E pleased to take notice, what several meanings these three words import, Satisfaction, Impetration and Suffrage. Satisfaction implies a good work, accompanied with some grief, or pain, answerable to the pleasure, we unadvisedly took in sinning, whereby we make an honourable amends, and satisfie the Laws of Justice, by repairing the injury we have done. Impetration is a kind of letter of request, which we present to the mercy of God, beseeching him to pardon those, for whom we offer up the sacrifice of our devotions, and the incense of our sighs and prayers, so that our prayers, address themselves to the sole mercy of God, and crave an

crave an absolute pardon, or abolition of the crime, as a pure gift, without offering any proportionable satisfaction, save only that of our blessed Saviour, or in general, of the Church militant. Suffrage is a term which comprehends both, whether it be a penal work, or a prayer only, or both luckily united together. The Church triumphant, to speak properly, cannot satisfie, because there is no place, for penal works in the court of Heaven, whence all grief, and pain are eternally banished.

Wherefore the Saints, may well proceed by way of impetation and prayers, or at most, represent their former satisfactions, which are carefully laid up in the treasury of the Church, in lieu of those which are due from others, but as for any new satisfaction, or payment, derived from any penal act of their own, it is not to be looked for, in those happy mansions of eternal glory.

The Church militant may do either, as having this advantage above the Church triumphant, that she can help the souls in Purgatory, by her prayers and satisfactory works, and by offering up her charitable suffrages, whereby to pay the debts of those poor souls, who are run in arrear in point of satisfaction due for their sins. Had they but fasted, pray'd, labor'd, or suffer'd a little more in this life, they had gone directly into Heaven; what they unhappily neglected, we may supply for them, and it will be accepted for good payment, as from their bayles and sureties. You know, he that stands surety for another, takes the whole debt upon himself, this is our case, for the living as it were entering bond for the dead, become responsible for their debts, and offer up fast for fast, tears for tears, in the same measure and proportion, as they were liable to them, and so defray the debt of their friends,

friends, at their own charge, and make all clear.

This then is the general sense *The living may help the dead born* of the Church, that the living may help the afflicted souls, all these several ways; either by satisfying for them, or by their prayers, or by interposing the satisfactions of Christ Jesus, who has left them at the disposition of the holy Church his beloved spouse. And what rational person can deny this, since they are all members of the same mystical body; and consequently are tied in charity, to yeild mutual assistance, and comfort to one another, and the rather, for that every one in his turn, may stand in need of the same friendship, and look to be requited. I am pertaker, said Ps. 118. 63 *holy David, with all those that fear God, and holy Church, to this purpose repeates that doleful ditty, so full of tenderness, out of Job, take pitty on me, at least you that are my friends, for the hand of God has faine heavily* Job, 19. 21.

upon me. And otherwise we must discredite a world of good Authors, a world of authentical records, a world of most pregnant proofes, and blast the reputation or venerable Antiquity, which has ever held it as one of the maine points of Christian charity, to pray fervently for the faithful departed, to pay their debts, and to strive by all means possible, to help them out of their flames. To which purpose, by special favour almighty God has sometimes permitted souls, to shew themselves visibly to their friends, and kin-dred, and to beg relief by Masses, Prayers, and other good works, whereby to shorten and diminish the sharpnes of their torments. So did Pope *Innocent* the third, and a thousand others, as appears by unquestionable relations of grave Authors. What they cannot of themselves, they beg of us, and beg it as an alms for charities sake and it were both sin and shame to deny them. That which often costs

costs us but little, they esteem at a high rate; and could they but give us a clear sight, of the wonderful effects of our small endeavours, we should questionless take their cause more to heart then we do. Howsoever St. Thomas, and other divines assure us, that even in rigour of justice, our satisfactions are accepted in lieu of theirs, since God has so ordain'd, and past his word for it to his dear spouse the Church, who really believes it to be so, and proceeds accordingly. So that we may rest confident, that whosoever undertakes to provide for those distressed souls, so he be qualified with the conditions which are requisite on his part, shall infallibly relieve them. Well, but you long now to know, what these conditions are, with which we may be morally certain, that our suffrages are effectual towards the purifying, and releasing of the poor souls in Purgatory.

*we must be  
in the state  
of grace to  
do them any  
good.*

*1 Cor. 13.*

He that will have his works acceptable in the sight of God, for the obtaining of any mercy for himself, or others, must in the first place be sure to be in the state of Grace, that is, God's friend, for how can God be pleased at the doings of his mortal enemies? how can he relish, or approve actions which proceed from a heart envenomed with the deadly poysone of mortal sin? Could I work miracles and wanted but a graine of true charity, all this, sayes St. Paul were but wind, it were all unprofitable. Next unto this, he must not fail, to have an intention of doing such a good work, to relieve the soul, he either names himself, or leaves to Gods determination and choice. Besides the work must be good and vertuous of it self, that is, accompanied with all due circumstances. The more love, humility, contrition, and devotion you bring, and the more penal your work is, the more precious will it be

be in the sight of God, and the greater miracles will it do in Purgatory, rejoicing the afflicted souls, quenching their flames and converting Purgatory into Paradise.

But let us now look a little into the consequence of this Doctrine. Does it not hence follow, that all lewd and ungodly Priests, are unprofitably employed for the good of the souls, for since they are supposed to be in a damnable condition all they do, seems to be as good as nothing, and then, what a world of Masses shall we have quite cast away, what a world of foundations utterly lost, since they may often fall into such wicked hands. Away with these discourses, which are not only false, but very prejudicial to Purgatory. Good divinity teaches, that a Mass is always a Mass, always good and of an infinite value, that the Priest that sayes it, or sings it, as a Minister of Gods church (let him be never so unworthy)

*whether the  
Mass of a  
wicked  
Priest  
availeth*

*Su. d. 48.  
Sect. 8.*

thy) is alwayes acceptable for her sake, in whose name he acts, that if you take him as a private, and particular person, tis true, all his prayers and devotions, can availe nothing, but as he represents the Church, he cannot fail, to do the maine deed we pretend, and we need not scruple it. You would be amazed, should I further tell you, that it may very well fall out sometimes, that you may gain more, by hearing the Mass of a loose, or debouch'd Priest, then of another, for that which is common to both is, that they both offer up the propitiatory sacrifice of the Mass, which is alwayes pleasing in the sight of God, they are both Ministers of the Church, and under this qualification, they are both acceptable persons, both have the intention you require, of relieving the soul you recommend unto them, both performe all the holy rites and ceremonies, which the Church prescribes in this case: In this they differ, that the one adds

adds particular devotions of his own, which are grateful to God, because he is in the state of grace, and one of his adopted children, whereas the others personal actions, are of no worth, because we suppose him to be in an ill state. Well, but this is the cause, why you that know it & are fearful to loose by the bargaine, bring so many Theological acts of Faith, Hope, and Charity of your own, so many holy affections, springing from a zealous devotion, all inflamed with the love of God, that the loss you were afraid of, is abundantly recompenced, and with no little advantage to your cause. Be not then of the number of those fond persons, who profess, they are afraid to sound obits, for their deceased kindred, least the Masses should come to be said by ungodly, and irreligious Priests. It were meer simplicity, to be afraid of clear cristal water, because forsooth, it issues out of the snouts of a black marble ser-

pent, or passes through the Jawes of a Lyon of Brass. - Would you refuse a million of Gold, if it were sent you out of *Turkie*, from some wicked renegado? or should the Pope send you a Cardinals Cap, would you be so nice as not to accept it, because the messenger that brought it, were an ill condition'd fellow? *Elias* was not so dainty, as to forbear his meat, because it was brought by a Raven. Do a Gods name what is fitting, and leave the rest to God, who out of his infinite goodness, knows how to supply all these defects, especially such as happen against your will, and such as you know not how to prevent, unless you were a Prophet.

*S. 4. Of the particular wayes we have to help them.*

**T**He holy Canons, and Doctors of the Church, comprehend all the means, and advantages we have, to relieve, the dead, under these

these four general heads. 1. The Priests oblations & sacrifices. 2 The Prayers of devout people. 3. Almes deeds. 4. Fasting, unto which, you must reduce all kind of austuries, all penal works, that afflict the body, what way soever, and in a word, all that goes under the common notion of suffrages.

For the enjoying of all which helps, St. *Augustin* observes, how greatly it may import to bury the dead, in Churches where the bodies of Saints and holy Martyrs lie enterred, not that the bare lying ~~there~~ can so much availe them, but for this, that devout people resorting more thither, then to other places, to perform their devotions, to God, and his Saints, and seeing the Tombes of their deceased friends, cannot but remember to apply their charitable suffrages, for the help of such needy persons.

I am in love with that Religious practice of *Bologna*, where upon funeral days, they cause <sup>Masses,</sup> hundreds,

hundreds, and thousands of Masses to be said, for the soul departed, in lieu of other superfluous and vain ostentations. They stay not for the Anniversary, nor for any other set day, but instantly do their best, to release the poor soul from her torments, whom it needs think the year long, if she must stay for help, till her anniversary day appears. They do not for all this, despise the laudable customes of the Church, they bury their friends with honour, they cloth great numbers of poor people, they give liberal Almes, but as there is nothing so certain, nothing so efficacious, nothing so divine, as the holy sacrifice of the Mass, they fix their whole affection there, and strive all they can to relieve the souls this way, and are nothing so lavish as the fashion is, in other idle expences, in importune Feastings, which are often more troublesome to the living then comfortable to the dead.

But

But you may not only comfort the afflicted souls by procuring Masses for them, nor yet only by offering up your Prayers, Fasts, Alms-deeds, & other such works of Piety, but you may bestow upon them, all the good you do, and all the eyill you suffer in this world. If you offer up unto God, all the cruel frettings, and gripings you endure in a fit of the Stone, which tears up your very entralls, if all the bitter sting and gnawings of the raging gout when it buries you alive in a kind of Purgatory, if all the sensible tearings of a desperare Megrim, when it cleaves your head in pieces, if the fullen humour of a Quartan Ague, which keeps your very heart in the Gaul of a deep melancholy, if all the other evils, which murther you alive, and do not kill you out right, to be still killing you, with a lingring death. If I say, you offer up unto God, all that causes you any grief, or affliction, for the present relief of the

All kind of afflictions.

the poore languishing souls, you cannot believe, what ease and comfort they will finde by it, and as in the buckets of a VVell, while the one sinks down to the bottom, the other mounts up to the top, so the lower you humble your self in your sufferings, the higher you will raise the souls in their flight towards heaven. Nor will you have cause to fear, forgetting your self while you satisfie for them, for it will infallibly come to passe, as St. John Chrysostome assures us, that God, who is always prodigal of his mercies, will be sure to remember you, and the holy Souls, soaring up to Heaven with the wings of your Charity, will there plead for you with so much eloquence, as to gain your cause, or at least obtain so much patience for you, as to defie the worst of your evils, which do so insult, and tyranize over you, with so much insolence, Pliny would make us believe, there are certain fishes, that entertain so faire

faire an amity, and faithfull correspondence with one another, that if one of them chance to be hung in the net, the other strives all he can possibly to set him free, and having no other means to compass his design, presents his taile, or one of his fins, which the other lays fast hold on with his teeth, so that, while the one thrusts with all his might, and the other draws with all his force, they break the mesh, make way for the prisoner to get out, and so swim away both triumphing in their liberty. Mean while the kind fish that was sorely bitten, bleeds fresh of his wounds, and yet is so well pleased to have purchased his friends liberty, though at the cost of his blood, that he thinks not of his own mischief, for the joy he takes in his friends safety. Do you the same for your friends, who are detained captives in Purgatory, lend them your Armes, your Head, your Blood, all your griefs, and pains, and they will be

be the sooner released out of their miserable thralldome, and you by their favour, shall in your turn passe through it with so much twistnesse, that you shall scarce feel the scorching flames, with which they are so grievously tormented.

*lgements.* You have another easy, but most powerfull means to help these unfortunate souls, and that is to dispense out liberally amongst them the inexhaustible treasure of indulgences, to cause Masses to be often said at priviledged Altars, to gain Jubilie and other plenary Indulgences, which are appliable to the benefit of deceased soules. For though some extravagant writers, have been so bold, in their unwary speculations upon this subject, as to question, whether the Popes power in granting Jubilie and other pardons, reach to Purgatory or be only confined to this world, yet the current of sober Doctors, must bear the sway, who all conclude

clude, that as to the living, his Holiness proceeds by way of absolution, and as to the dead, by way of suffrages and satisfactions, but has full power over both, to loose or bind, open or lock up Heaven gates, and to distribute the treasure of the Church, and that he has his commission for all this, from the sacred mouth of Jesus Christ himself, *Math. 16*. Certainly there be thousands, deserve to lye in Purgatory, were it only for this strange neglect, that having so rich a treasure in their hands, wherewith to ransom some poore captive souls, they were so careless, as to make little or no use of it, but let a thousand occasions slip in which they might have released them, and all for want of a little pains to gain Indulgences.

And they are the less to be excused, because it is very probable, that they may gain Indulgences, which are applicable to the dead, whether they be in the state of

*Prepos. de  
Indulg. q. 14  
dub. 10. &  
Alii passim:*

grace

grace or no, so they do but the work prescribed.

*1 Cor. 15:19* *What will they do (sayers the Apostle) that are Baptized for the dead? What means this Baptisme for the dead! I leave a dozen of Interpretations, to tell you, there were some fervent Christians in those days, that took a world of pains, and suffered a world of austerities for the faithful departed, and so were Baptized in the tears of contrition, and in the blood of a most rigourous and penitential life. I require not so much of you, only a little care of applying such indulgences as you have in your power, to do them good, who by a little of your favourable assistance, would be soon set at liberty. Cruel heart! canst thou refuse so slight a curteisie to souls so holy, and yet in solamenterable a condition. And if thou hast the honour to get in thither thy self hereafter (I say the honour) dost thou not deserve to be let alone, to feel at leisure the smart*

smart of thy idleness and disloyalty. Who will take the pains to help a wretch, who would scarce stir a finger to help out souls, whose eternal happiness she might as easily have procured, as cut a small thred in two, or quench a little spark of fire?

I have not the confidence, to propose things of greater hardship, and therefore I will not exhort you to imitate the example of St. Catherine of Siena, who offered to suffer the pains of Purgatory itself, in place of her dear Mother, nor that of St. Catherine of Genoa, who really suffered two years together, what flesh and blood is not able to endure in this mortal life, nor that of St. Christina the wonderful, whose excesses in this kind were incredible, if not attested by very credible persons. I know there is no persuading you, to devote your self to such holy excesses, least you should chance to be taken at your word, as some others have been. I hope

Holy  
ses  
all the  
low.

Bellar.  
Surius.  
Vitruco.

at least I may without offence, minde you not to stick to apply this way all your fasts, hair girdles, disciplins and other corporal afflictions, and in a word all the evils you suffer in body or soul, whether they be voluntary or unavoidable. This I beg as a most welcome almes, to the poor souls in Purgatory, and a charity, which will be of no little comfort to your self. Do but as *Magdalen* and *Martha* did, when they saw their brother *Lazarus* lockt up under ground, and overwhelmed with Earth, they wept and took on so bitterly, that they drew tears from our blessed Saviour, and rescued their brother out of the Jawes of death. They are your brothers I entreat for, they are prisoners under ground, Christ Jesus has as tender a hart as ever, give your selv~~es~~ then to acts of contrition, let a tear steal now and then from your eyes, and happily sweet Jesus will be so well pleased to see them, that they may suffice to

to quench the flames of Purgatory and possibly work a miracle there in rousing souls to life everlasting, and placing them above the firmament, that lye now as it were buried in that subterraneous lake of fire. But if you be so aride and barren, or so niggardly, as not to afford them a tear, at least send them the sweet refreshment of a devout aspiration, or some short but rigourous jaculatory prayer, which as a fiery dart, you may be still levelling at the heart of Almighty God, give them a good thought, or a cordial expression of sorrow, that you are not able to afford them the relief you could wish. Do never so little, so you do it with a good heart, and you will assuredly give them much ease in their implacable torments. The people of God was condemned to be cruelly massacred, or destroyed by fire, when Queen Esther, fetching but a deep sigh or two, and whispering but a few words into the ear

of King *Assuerus*, did so charm him as to work the redemption of above a million of souls, who must otherwise have been delivered over to the fury of fire and sword. Are you so voide of charity, or is the blood that runs in your veins, and feeds your heart, so frozen up, as not to yeild one drop of compassion, for Gods people, who are most miserably handled, by a most cruel inundation of Purgatory fire. If so let's conclude that nature was deceived, for thinking to make you a man, she mis-sed of her aime, and made you a very Tiger, void of all humanity, and common civility.

Baron. *An.* It was a pious invention, that 987. of certain Bishops, and other Ec-

*A sodality* *to help the* *dead* *in* *Rome*, *An.* 984. to erect a sodality, of those that should particularly devote themselves to pray for the dead, which custome continued a long time at *Rome*, and is yet extant in some part of the Christian world. When one of their number dies, they

they all contribute their pious labours, to help him out of Purgatory, I say all, not only those who remain yet alive, but those also, who are already got into heaven; so that it is impossible for him to make any long stay there. What a pleasure is it, to see that a soul of this happy confraternity does no sooner enter into Purgatory, but a good part of Heaven and Earth, conspires to procure her enlargement. This is to be wise indeed, these are matters of state, which all the world would be well versed in, as importing them far more, then the government of whole Kingdomes. Methinks, you that read this, should now long to spread abroad this most excellent devotion, by erecting one of these sodalities, which would be of so great advantage to your self and others. Most part of mankind is so taken up, with building rich houses, or providing stately Tombs for their Rotten Carcasses, they have no leasure.

think, what will become of their souls, or in what a fiery mansion they are like to be lodged, at their first appearance in the other world. Do they not in truth deserve, to lye there frying whole yeares. Without mercy they that had so little wit, as not to endeavour the avoiding of an evil, which only deserves the name, if compared with the petty evils of this world, which are such bug-bears in our weak fighted apprehensions. A man that is undone, by some cheat or surprize, may be pittied, but he that sees his own ruine, and will not stir a foot to prevent it, no creature can pity such a man, and certainly, he deserves not the least compassion.

The world has generally a great esteem of Monsieur *d'Argenton*, *Phillip Commynes*, and many worthily admire him for the great Wisdome, and sinceraty he has laboured to express in his whole History, but for my part, I commend

mend him for nothing more, then for the prudent care he took here, for the welfare of his own soul in the other world. For having built a goodly Chappel, at the *Augustins in Paris*, and left them a good foundation, he tied them to this perpetual obligation, that they should no sooner rise from table, but they should be sure to pray for the rest of his precious soul, and he ordered it thus, by his express will, that one of the Religious should first say aloude, let us pray for the soul of Monsieur d'Argenton and then all shoul instantly say the *Psalm de Profundis*. *Gerson* lost not his labour, when he took such pains, to teach little children, to repeat often these words, my God, my Creatour, have pity on your poor servant *John Gerson*. For these innocent Souls, all the while the good man was a dying, and after he was dead, went up and down the Town, with a mournful voice, singing the short lesson he had taught them, and

comforting his dear soul with their innocent prayers.

Now as I must commend their prudence, who thus wisely cast about, how to provide for their own souls, against they come into Purgatory, so I cannot but more highly magnifie their charity, who less sollicitous for themselves, employ their whole care to save others out of that dreadful fire. And sure I am, they can loose nothing by the bargaine, who dare thus trust God with their own souls, while they do their uttermost to help others; Nay though they should follow that unparallel'd example of *F. Hernando de*

*Abo. Hist. l. i. c. 4. §. 3.*

*Monsoy* of the society of Jesus, who not content to give away all he could from himself to the poor souls, while he lived, made them his heirs after death, and by express will bequeathed them all the Masses, Rosuries, and whatsoever else should be offered for him, by his friends upon Earth.

5. 5. Certain questions resolved, about the application, and distribution of our suffrages.

**I**T will not be amiss here to resolve you certain pertinent questions. Whether the suffrages we offer up unto God shall really availe them for whom we offer them, and whether they alone, or others also may receive benefit by them. Whether it be better, to pray for a few at once or for many, or for all the souls together. And for what souls in particular?

To the first I answer, if your intention be to help any one in particular, who is really in Purgatory, so your work be good, it is infallibly applied, to the party upon whom you bestow it. For as Divines teach, it is the intention of the offerer, which governs all, and God of his infinite goodness accommodates himself to the petitioners request, applying un-  
to How our  
suffrages  
are applied  
to them.

to each one, what has been offer'd for his relief. If you have no body in your thoughts, for whom you offer up your prayers, they are only beneficial to your self, and what would be thus lost, for want of application, God lays up in the Treasury of the Church, as being a kind of spiritual waife, or stray, to which no body can lay any just claime. And since it is the intention, which entitles one to what is offer'd, before all others, what right can others pretend to it, or with what justice can it be parted, or divided amongst others, who were never thought of.

*Better to pray for few then many.* And hence I take my rise, to resolve your other question, that if you regard their best advantage, whom you have a minde to favour, you had better pray for a few, then for many together, for since the merit of your devotions, is always limited, and often in a very small proportion, the more you divide it, & subdivide it, amongst

mongst many, the lesser share comes to every one in particular, as if you should distribute a crown or an angel, amongst a thousand poore people, you easily see your Almes would be so inconsiderable, they would be little better for it, whereas if it were all bestowed upon one or two, it were enough to make them rich in their conceipts.

Now to define precisely, whether it be alwaiers better done, to help one or two souls efficacious-ly, then to yeald a little comfort to a great many, is a question I leave for you to exercise your wits in.

I could fancy it to be your best course, to do both, that is, sometimes to singe out some particu-lar soul, and to use all your pow-er, to lift her up to heaven, som-times again, to parcell out your favours upon many, and now and then also to deal out a general Almes upon all Purgatory. And you need not fear exceeding in this

this way of charity, whatsoever you bestow, for you may be sure, nothing will be lost by it. And St. Thomas will tell you, for your comfort, that since all the souls in Purgatory, are perfectly united in charity, they rejoice exceedingly, when they see any of their whole number, to receive such powerfull helps, as to dispose her for heaven, they every one take it as done to themselves, whatsoever is bestowed upon any of their fellows, whom they love as themselves, and out of a heavenly kind of courtesy, and singular love they joy in her happiness, as if it were their own. So that it may be truly said, that you never pray for one or more of them, but they are all partakers, and receive a particular comfort, and satisfaction by it.

Methinks this very consideration, should inkindle in your hearts a fresh desire, to be often solasing those happy souls, and to entitle your selves their special benefactors,

factours, who will never suffer the remembrance of your tender mercies, to be blotted out of their gratefull memories.

But let us now state the case <sup>How if we</sup>. thus: suppose you should employ <sup>employ others</sup> another, to do those good works <sup>to help them</sup> for the souls, whether or no, will they have the same effect, as if you had done them your self? again, should this other, whom you thus employ, be an ungrati-  
ous fellow, whether would all his endeavours be able to give any ease to the souls, for whose sakes you procure them! I am so taken with the Angelical Doctrine of St. Thomas, He go no further for an answer. He tells us then, that if you be good, and he starke neught, by whom you procure for example the Dirge to be said, or any other good work to be per-  
formed, that can be done by a third person, (for there be some that be personal) it does not at all blast the fruit of your devoti-  
on, nor obstruct the souls benefit, for

for whom you procured it; That if he chance to be good, so much the better, the benefit will be the greater, though God look more upon the chief Agent, and principal cause, then upon the accessory, or instrument, he thinks fit to make use of. That if you be wicked your self, and the other good, the good work will have its effect, and the soul will be assisted by it. That if you should be both so unlucky, as to be neither of you in the state of grace, (excepting Massé only, which can never fail of its effect) all other means you use, will be utterly void, and of no effect, because they proceed from so ungratefull hands, and worse hearts. Would you have God to accept of his enemies presents, and while you refuse to give him your heart, to seal with his divine grace, would you have him to deliver you up his, to dispose of his mercies, for the benefit of others. No wicked wretch, no, till you alter your condition, do

do not look, that God will appear in his mercy, to bestow a Jubily, on those holy soules you entreat for, nay, it falls out sometimes, even in this world, that the pleading of an infamous advocate, or a sworn enemy of the Prince or State, makes the criminals case more odious and desperate, and in lieu of a Gibet, procurcs him a wheel, or a worse punishment. Yet I must tell you, and I must conjure you, by all the obligations of humanity, that, be you never so lost a creature, never so covered with enormous crimes, you never fail at least to procure Masses, and to distribute liberall Almes, for the relief of the poore souls, and this for many reasons.

First, Because the Masse is alwayes to good purpose, as having its effect, *ex opere operato*, as they speak in schoools, or of it self, without any relation had to him that says it, or causes it to be said.

Secondly,

Secondly, Because they use to say, that the last wholesome ad-vice, we ought to give to a despe-  
rate soul, plunged over head and ears in finne, is to be sure al-  
wayes, to be good to the poore,  
for sooner or later, good will come  
of it

Thirdly, It is truly said of alms-  
deeds, that they are good sollici-  
tors, and have a most charming  
Rhetorick, to obtain of God, and  
to extort as it were out of his  
hands, what they please. In so  
much, that if the sentence of  
condemnation, were already sign-  
ed in the hands of God ( it is the  
expression of St. Chrysologus ) God  
himself would teare it in pieces,  
and revoke the sentence, rather  
then refuse any favour to the mer-  
cifull. Give Almes, sayes the  
holy Ghost, and hide it in the bo-  
fome of the poore, and your Alms  
will intercede for you. So that,  
although you wicked wretch, can-  
not say a good prayer for the  
souls, yet your charity will sup-  
ply

Sermon. 8.

Act. 39.

ply your place, and plead for you, and the poore that partake of it, will also pray for you, and all this may possibly be to good purpose. What your tongue cannot, your hand will perform; with greater advantage, and what cannot proceede from your heart, which is poysoned with deadly sin, will cut at your purse, which is full of mercy, and help to purchase some comfortable refreshment, to take of the fury of those hungry flames, which are incessantly preying upon the poor souls.

And here again, taking upon me, to be Proctor for this suffering Commonwealth, I conjure you, to be liberal in distributing your almes, and procuring Masses, for the souls departed. I can expect no less from their goodnes, but that their Angel gardians, or yours, or those of the poor, will inspire them with good thoughts, and move them, to poure out their ardent, and innocesant pray-ers, for you in recompence of so

R great

great a charity. Mean while you shall be like the Crow, that brought bread to St. Paul the Hermit, without so much as tasting it, or like the Whale that convey'd Jonas safe to the shoar without feeding on him, or to use St. Gregory's comparison, you shall be like the water in the Sacrament of Baptisme, which falling upon the head of a child, washes away the foul staine of original sin, and entitles him heir to the Kingdom of Heaven, and mean while glides away into some noysome finke, and there turnes to filth and corruption.

*what souls we ought most to pray for.* Now to the last Query, for what souls in particular, we ought most to concern our selves ? I answer briefly thus. 1. Without question, all obligations of kindred promise, gratitude, rule, command, &c. are to be served in the first place. 2. You cannot do better, then to offer up your devotions, for those souls, which are dearest to God, or his blessed Mother.

ther. 3. It is a singular charity, to remember those, that are in most need, or most neglected. 4. It is a pious and laudable piece of spiritual craft, to do for those that will be soonest released; for by this means, you shall send into heaven, good store of powerful advocates, who will incessantly plead for you, before the throne of mercy.

§. 6. *How dangerous it is to trust others, with what concerns the sweet rest of our souls in the next world.*

**A**s I cannot but highly magnifie, and extoll their charity, that have a sollicitous care, to rescue out of Purgatory the Souls of their dear parents, friends, and acquaintance, so I cannot forbear deploring, and even laughing at their folly, and mere madness, as I may rightly term it, that leave all to the discretion of their heirs and friends, they leave behind them. They

*It is a folly to trust others.*

must pardon me, if I wrong them, it is the zeal of their good transports me, it is a just indignation sets my heart all on fire, to see, how the wisest often prove the veriest fools, in this occasion, which is the most important of all others. How many wills never see any other light, but that of the fire, which consumes them to ashes? How many false ones are dayly forged, to fill up the others rooms? How few do we see at this day punctually performed, or rather, how many do we see not performed at all? Having procured a Mass or two of Requiem, and the Dirge to be said, for decency sake, and for the honour of their house, who is there almost, that will give himself any further trouble to pray even for his parents. The good man, is scarce cold in his Grave, but his Children fall together by the Eares, run into endless suits, seize upon what they can next lay their hands on, right or wrong, and will not be  
 persuaded

perswaded to forego it, but by main force of Law, or by the terror of dreadful excommunications. One layes injustice to his Fathers charge, for doing so much to advance his eldest Sons fortune, another cries out upon him, for being so unnatural, as to undo his own Child. The Daughters think much their portions are no greater, the whole house is up in armes, and in continual alarms, and in a word, there's nothing but a meer confusion, and huryburly amongst them. Mean while, the good man has leasure enough, to sit at his taske of suffering, and to lye frying in Purgatory, not so much as one of his Children, thinks on him, unless it be to brand him with some injurious reproach. The unfortunate soul, almost killed himself with care, and had like also to have damn'd himself, to make his Children happy in this world, and these barbarous harpies are so infatiable, as to be

raking at the bones, and gnawing the very heart of their deceased father, who must needs be very sensible (if he know it) to see himself so undutifully regarded, by his own Children. I will bring him in anon to speak for himself, as best able, to hold forth his own lamentable condition, and sure it will break your very heart to hear him. And yet tell me seriously, does he not deserve all this, who might so easily, when time was, have provided better for himself, and prevented all this mischief, by obliging the Chuch to offer up good store of Masses for him, and was so indiscreet, as to leave it wholly to the discretion of his Heirs and Executours, who are little better then direct Barbarians. For is there any likelihood, they will stir, to help him out of Purgatory, they that cannot so much as afford him a stone upon his Grave, worth a crown, with a little inscription to put good people in mind, who lies there,

there, that they may cast a good thought after him. But I shall have occasion yet, to enlarge my self more upon this subject, and to make it appear, what an irreparable folly is committed, by the wisest in the world, in neglecting one of the most important affairs in their whole life.

It would go hard with many, <sup>whether a</sup> were it true, that a person, who <sup>soul must</sup> neglected to make restitution in <sup>stay in</sup> Purg. till his life time, and only charged <sup>restitution</sup> his heirs to do it for him, in his <sup>be made.</sup> last Will and Testament, shall not stir out of Purgatory, till restitution be really made, let there be never so many Masses said, and never so many satisfactory works offered up for him. And yet St. Brigit, whose revelations are for the most part approved by the Church, sticks not to set this down for a truth, which God had revealed unto her. Nor are there wanting grave Divines, that countenance this rigorous position, and bring for it many strong

reasons, and examples, which they take to be authentical, and the Law it self, which says, that if a man do not restore anothers goods, there will always stick upon his soul a kind of blemish, or obligation of justice, and since the fault lies wholly at his doore he cannot (say they) have the least reason to complaine, of the severity of Geds justice, but must accuse his own coldnes, and extream neglect of his own welfare. Nay, even those, that are of the contrary perswasion, yet main-taine, that it is not only much more secure, but far more meritorious, to satisfie such obligati-ons while we live, then to trust others with it, let them be never so near, and dear unto us, let it be your Child, or your Wife, or the very half of your self, yet you ought not to trust your other half in this case, where we see men are so dayly cozened in their ex-pectations. And you that read this, and think to take so good order,

order, that the like inconveniences cannot befall you, let me tell you, you are like to be one of the first, that will be thus miserably cheated, and perhaps, far worse then your neighbours, if you do not seek to discharge all these obligations, while you are yet alive, and rather to day, then to morrow. And I beseech you, take the pains once more to read over this §. For it is unto you I direct my speech, or rather it is God that speakes to you by my mouth, if you fail in it, you will have cause to repent, for my part, I hold my self discharged. But now to return from whence I have a little digressed, I told you, that these last Authors, though they do not believe, that a soul shall be necessarily tied, to dwell in Purgatory fire, till restitution be made, yet they hold, that it may accidentally fall out, that she may be kept there farr longer, then she would have been otherwise. For the Creditors, who have received

coived their due, the poore, you have made amends for what was wrongfully taken from them, and others, well satisfied, with your just proceedings, will make it their busines, to pray for your soul, for want of whose prayers, you may lye, God knows how long, neglected, and forgotten, in that fiery dungeon. And believe it, let the first opinion, be never so improbable in your judgment, it will not be very safe for you, to lye in Purgatory, till the case be decided, nor will it be your wisest course, to learn there, how egregiously you have plaid the fool, in not clearing your debts sooner, and providing better for the ease of your soul. I am clearly of the second opinion, but would advise you, to make use of the first, that the one serving you as a bridle, the other may be as a spurr to incite you to that which doth more import you then the dominion of the whole world. You would be loth to Emperour of the universe, upon

upon condition to be perpetually tormented with the Stone, or the Gout, or to lye broyling upon a Gridiron, and are you so willfully unware, as to cast your self into the flames of Purgatory, upon a vain confidence, that your friends, or your children, will fetch you out, who perhaps have scarce a thought of you once in a twelvemonth.

You have no reason in the world, to expect others shoud love you better, then you love your self, so that if you can finde in your heart to neglect your self, it is a folly to expect others will have more care of you. Sure it is not good going to heaven by proxy, nor standing to anothers courtesy, in what concerns the necessary refreshment and ease of our souls. You that are so rich in worldly wealth, but bare e-nough of solid vertue, give but a tolerable excuse, why you do not build a Chappell, or an Hospital, that good people, remebering their

their founder, may be daily pouring out their prayers for you, both living and dead. That which you often cast away, at an unlucky throw at Dice, would suffice, that which you bury in a caprichious peece of building, or devoure at an idle entertainment were more then enough. Why do not you get a privileged Alter in your own Parish, or at least cause frequent Masses to be said at such Altars, to release poore souls, that others may be as kinde to you hereafter? Why do not you send good store of Almes to poore prisoners, that your charity may help to redeeme souls out of Purgatory. You do nothing of all this, and yet would be thought to be in your right senses, which I look upon for my part as a meere paradox.

§ 7. Some maties fetcht even as  
farr as the other World, to stirr  
us up to be mindfull of the  
dead.

**C**ardinal Cajetan has a singular  
Ctenet, which will not a little  
help, to promote piety & deserves  
highly to be recorded, as a Doct-  
rine, which suits well with the in-  
finite goodness of our most just  
and mercifull God. The questi-  
on is, what becomes of all the  
merit, of those Masses, and other  
suffrages, which are offered for  
souls, which are not in Purgatory?  
Some hold, it is applied to their  
Parents, Alliance, or Frends,  
others to those that are so friend-  
less, as to have no body to re-  
member them, others to them  
that stand in most need of help,  
others will have it horded up with  
the rest of the Churches treasure.  
But this learned Cardinal main-  
tains, that it goes all to relieve  
their

*A pious opi-  
nion of Ca-  
jetan.*

their soules, who in this world  
were particularly addicted to  
pray for the dead. And what  
can be more reasonable? Accor-  
ding to the measure, we deal out  
to others, it shall be measured to  
us again, give, and there shall be  
given to you, says Almighty  
God.

*Math. 7.2.*

*Luc. 6.38.*

Who can lay a better claim to  
it then they? For first, the foun-  
ders themselves, were they but  
half acquainted, with what passes  
in the other world, cannot but be  
well pleased at it. Then, it is a  
powerfull incentive, to encrease  
devotion in the hearts of all good  
Christians, who may hope in their  
turnes to reap the like fruit of  
their charitable labours, for the  
good of souls. And who can find  
fault, that such straggling suffra-  
ges, which of right belong to no  
body, should be so profitably em-  
ployed? This opinion is no Arti-  
cle of faith, but is a very pious con-  
jecture, worthy of that most emi-  
nent Cardinal. And methinks I  
see

see the blessed souls themselves, for whom these holy suffrages were offered, to lye prostrate before the throne of God, beseeching him to apply them to those needy souls, who while they lived were so full of charity, as to forget themselves to be sure to remember them.

Me thinks I see the other Saints in heaven, who were handed out of Purgatory by the armes of charity, to be joynt - petitioners, and their good Angels also, and all of them together, to become earnest suitors, to obtain this favour of Almighty God, who is easily overcome in a suit of this nature, which is so rational, that the granting it must needs cry up his ineffable wisdome and mercy. And I cannot but think, that if the case were to be decided by the souls in Purgatory, they would all unanimously agree, that such suffrages as these, which out of meer ignorance, were misapplied to those that could make no benefit therof.

benefit of them, cannot be better disposed of, then to their companions, who in their life time were so charitable to other soules. This I take to be a very moving consideration, and yet I have just cause to fear, all I can say to you will hardly suffice to mollify that hard heart of yours, and therefore my last refuge shall be to set others on, though I call them out of the other world.

And first, let a damned soul read you a Lecture, and teach you the compassion you ought to bear to your afflicted brethren. Remember how the rich glutton in the Gospell, for all he was buried in hell fire, took care for his brothers, who survived him, and besought *Abraham* to send *Lazarus* back into the world, to preach, and convert them, least they should be so miserable, as to come into that place of torments. A strange request for a damned soul and which may shame you, that are so little concerned for the souls

souls of your brethren, who are in so reftless a condition.

In the next place, I will bring  
in the soul of your dear father, or  
mother, to make her own just  
complaints against you. Lend her  
then a dutifull, and attentive ear,  
and let none of her words be lost,  
for she deserves to be heard  
while she relates forth the state  
her most lamentable condition.  
Peace, It is a holy soul, (though  
cloth'd in flames) directs her  
speech to you after this man-  
ner.

Am not I the most unfortunate  
and wretched parent that ever  
breath'd ! I that was so fitly, as to  
presume, that having ventured <sup>The Com-</sup>  
my life, and my very soul also, to  
leave my children at their ease,  
they would at least have had some  
pity on me, and endeavoured to  
procure me some ease, and com-  
fort in my torments. Alas, I burn  
unutterably. I suffer infinitely,  
and have done so I know not how  
long, and yet this is not the only

thing that grieves me, alas no, it is  
 a greater vexation to see my self so  
 soon forgotten, by my own chil-  
 dren, and so slighted by them,  
 for whom I have in vain taken so  
 much care and pains. Ay, doest  
 thou grudge thy poore Mother a  
 Masse, a slight Alms, a figh, or a  
 tear, thy Mother, I say, who would  
 most willingly have stoln bread  
 out of her own mouth, to make  
 thee swim in an Ocean of delights,  
 and to abound with plenty of all  
 worldly goods. See how proudly  
 this unnatural Childe struts up  
 and down, as fine as hands can  
 make him, as glorious as the sun,  
 while I his poore Mother have no  
 other robes left me but scortching  
 flames of fire: See how he empties  
 my Coffers, to cast it upon his  
 Horses and his Dogs, or upon men  
 worse then either, and cannot  
 finde the heart to lay out a penny  
 in charitable uses for his poore  
 Mother; his Gold flies about the  
 table, as nimblly as the Dice, he  
 plays with, and in success sport and  
 mer-

therriment, he throws away that, which cost me a world of pains, and perhaps was the occasion of my death, and my cruell confinement to this place of torments. He cannot afford me so much as a Cup of cold water, wherewith to quench my flames, while he gluts himself with all superfluous and choice dainties. Am I not well served, for having had so little wit, and so little of common sense in me, as to trust this wretch, who has not a spark of good nature in him, to have the least feeling of my deplorable condition. Who will not refuse me comfort, when my own Children, my very bowels, do their best to forget me. What a vexation is it to me, when my companions in misery, aske me whether I left no children behind me, and why they are so haggard natured as to neglect me, what can I say, or what answer can I make but this, that I thought I had brought forth Children, but finde them to be mere Vipers and

Tigers. When I was upon my death bed, strugling for life, these hypocritical villains, feign'd themselves in despair, their pale looks, their counteraffair gear, their sighs, their sobs, their kind expressions, deliver'd in soft and smooth language, made me verily believe, they loued me, and wonne me to play the fool thus, to rely upon them, when God knows, they longed for nothing more, then to close up my eyes, and were almost ready to burst for mere grief, that I died no sooner, that they might have sooner enjoy'd the goods I had scraped together, with the hazard of my life, and poor soul too. I was willing to forget my own concremes, to be carefull of theirs, and the ungrateful wretches have now buried me in an eternal oblivion, and clear left me to shift for my self, in these horred tortures, without giving me shadefaste, or comfort. O what a fool was I ? had I given to the poor but she shoulsandt part  
of

of those goods, which I left this  
unlucky Child, I had long before  
this been joyfully singing the  
praises of my creatour, in the  
Quire of Angels, whereas now I  
lye panting, and groaning under  
excessive torment, and am like  
still to lyze by it, for aly relief is  
to be lookt for, from this unthi-  
fu, and ungracious Child, þt had  
my sole heire. God your mortals  
go hereafter, and trust your chil-  
dren, your kindred, and your  
heirs; that you may be treated by  
them, as I am by my son who was  
dearer to me, then the very apple  
of my eye. O! it is the greatest  
piece of indiscretion in the whole  
world, to rely upon the differenc-  
ion, of indiscrete, and indulgent  
children, who had rather be sen-  
sing, and tugging one another,  
for a part of our inheritance, then  
striving to help us out of our  
pains. Sure parents are either  
bewitched, or grown seniles, to  
betray their souls for satyrs unfor-  
wards, and ill natured chidren,

who have not a drop of good blood in their hearts, nor a grain of true filiall love. But am I not all this while strangely transported, miserable that I am, thus to amuse my self with unprofitable complaints against my son where as indeed I have small reason, to blame any but my self, since it is I, and only I, that am the cause of all this mischief. For did not I know; that in the grand businels of saving my soul, I was to have trusted none but my self? did I not know, that with the sight of their friends, at their departure, men use to loose all the memory, and friendship they had for them? Did I not know, that God himself had foretold us, that the only ready way, to build our selves eternal tabernacles, in the next world, is not to give all to our Children, but to be liberal to the poor? Did I not often hear it preached to me, that a cup of cold water, sometimes luckily bestowed, was sufficient to put out

Purgatory fire ? Did they not as often ring it in my ears, that a wise man sends his good workes before him, and leaves them not for others to finish, as frolets do, who by that means, come to carry nothing with them but a shameful remorse, which lies like an aspe, at their breast, continually knawing, and devouring them. I cannot deny then, but the fault lies at my dore, and that I am deservedly thus neglected by my children. And were I disposed to wish harm to any body, I would wish them no greater mischief, then that their children should serve them, just as they have served me; I say, that the ungodly wretches may come hither, and be as much neglected, and forgotten as I am, and see when it is too late, what it is to trust to the kindness of children, which is commonly buried in the same grave with their parents. It is one of my greatest miseries, that I have not the face to beg any comfort of God in my suffi-

sufferings, for whereas he clearly promised me all fayour, so I would but be good to the poore, I have done the clean contrary, putting more confidence, in the uncertain performance of unworthy children, then in the infallible truth of Gods word. The only comfort I have left me in all my afflictions, is that others will learn at my cost this clear maxim, not to leave to others a matter of so near concerning, as the ease, and repose of their own souls, but to provide for them carefully themselves. O God ! how dear have I bought this experience, to see my fault irreparable, and my miserie without redress.

One must have a heart of Steel, or no heart at all, to heare these sad regrets and not feel some tendernesse for the poor souls, and as great an indignation against those who are so little concerned for the souls of their parents, and other near relations. I wish with all my soul, that all those, who shall

shall light upon this passage, and  
heare the soul so bitterly to de-  
plore her misfortune, may but  
benefite themselves half as much  
by it, as a good Prelate did, when  
the soul of Pope Benedict the eighth,  
by Gods permission, revealed unto  
him her lamentable state in Purg-  
atory. For so the story goes  
( which is not to be questioned. )

This Pope Benedict appears to the  
Bishop of Caprea, and conjures him  
to go to his brother Pope John,  
who succeeded him in the chayre  
of S. Peter, and to beseech him, for  
Gods sake, to give great store of  
alms to poor people, to allay the  
fury of the fire of Purgatory, with  
which he found himself sorely tor-  
mented. He furthen charges him,  
to let the Pope know withall, that  
he did acknowledge, liberal alms  
had already been distributed, for  
that purpose; but had found no  
ease, at all, by it, because all  
the money, that was then bestowed,  
had been acquired unjustly, and  
so had no power to proprieitie, be-  
takyn

Baron. an.  
1034.

fore

fore the just tribunal of God, for the obtaining of the least mercy. The good Bishop upon this, makes haste to the Pope, and faithfully relates the whole conference, that had passed between him and the soul of his predecessor, and with a grave voice, and lively accent, exaggerates the necessity and importance of the business, that in truth, when a soul lies a burning, it is in vain to dispute idle questions; the best course then, is to run instantly for water, and to throw it on with both hands, calling for all the help, and assistance we can to relieve her, that his Holiness should soon see truth of the vision by the wonderful effects which were like to follow. All this he delivers so gravely, and so to the purpose, that the Pope resolves out of hand, to give in charity vast summes, out of his own certain, and unquestionable revenue, whereby the soul of Pope Benedict was not only wonderfully comforted, but questionless soon released

leased of her torments. In conclusion, the good Bishop, having well reflected with himself, in what a miserable condition he had seen the soule of a Pope, who had the repute of a Saint, and was really so, it workt so powerfully with him, that quitting his Mitre, Crozier, Bishoprick, and all worldly greatness, he shut himself up in a Monastery, and there made a holy end, chusing rather to have his Purgatory, in the austerity of a Cloyster, then in the flames of *Pith. Ba-*  
 the Church Patient. I wish again, *vol. an. 874*  
 they would in this but follow the example of King *Lewis* of France, who was son to *Lewis* the Emperour, surnamed the *Pious*. For they tell us, that this Emperour, after he had been 33. years in Purgatory, not so much for any personal crimes, or misdemeanours of his own, as for permitting certain disorders in his Empire, which he ought to have prevented, was at length permitted, to shew himself to King *Lewis* his sonne, and to  
 beg

beg his favourable assistance, and that the King did not onely most readily grant him his request procuring Masses to be said in all the Monasteries of his Realme, for the soule of his deceased Father, but drew thence many good reflections, and profitable instructions, which served him all his life time after. Do you the same and believe it, though Purgatory fire is a kinde of Baptisme, and is so stiled by some of the holy Fathers, because it cleanses a soul from all the droffe of sinne, and makes it worthy to see God, yet is it your sweetest course, here to baptize your self frequently, in the tears of contrition, which have a mighty power to wash away all the blimishes of sin, and so prevent in your own person, and extinguish in others, these baptismal flames of Purgatory fire, which are so dreadfull.

## The Fifth Survey.

How all Antiquity was ever de-  
voted to pray for the Dead.

This charitable devotion for the dead, is a thing so inbred and natural unto us all, that we seem, as it were, to suck it in with the very milk of our Nurses; Nor was there ever any people, I do not say Christian, but even Jewish, or Heathenish, which did not profess some Piety in this kind.

As for the Jews, it is well known The Jews to be their constant practise this pray for the day, to pray for Souls departed, dead. and is confessed to be so by Purcas himself, and other Modern Protestants. And what their custome was, when they had the privilege of being the onely chosen people of Almighty God, the Scripture it self bears witness; especially, where

where it relates the incomparable  
 zeale, which that valiant invinc-  
 ible Champion of Heaven, *Judas*  
*Machabew*, had for the good of  
 their Souls, who had unfortunate-  
 ly been slain by their enemies.  
 Take his story in brief, thus : *Ha-*  
*ving in several feirce encounters, made*  
*such a slaughter of his enemies, as to*  
*strew the fields over with dead Car-*  
*casses, and to stain the Rivers with*  
*blood, he caused a diligent search to be*  
*made, for all those that had fald on*  
*his side, to have them honourably en-*  
*terred in the Sepulchers of their Fa-*  
*thers.* But the mischeif was, that in  
*stripping them of their Cloathes, they*  
*discovered under their coates some un-*  
*lawfull spoiles, which they ought to*  
*have destroyed, according to their law,*  
*but had secretly reserved to themselves,*  
*a crime, for which they all instantly*  
*concluded, those unfortunate soules,*  
*had deservedly been cast away, and*  
*cut off by the hand of God.* And  
 some there were doubtlesse, that  
 fell a cursing this their sordid a-  
 varice and high transgression, but  
 the

the good Capraine, takes this occasion, to exhort them to adore the just judgments of heaven, and to learn at the others cost to have the fear of God before their eyes, and to be more religious in their wayes, and yet withall to be more reserved in their censures, and rather to have pitty on the soules of their fellow souldiers, who probably might not die in so desperate a condition, as not to be relieved by their help. This done, he makes a collection, he raises a summe of 12000. drachms, he sends it to *Hierusalem*, to procure Sacrifices to be offered, for their sins that were slain, who for ought he knew, might dye in a faireway to a hopefull resurrection. Now, whether shall we first admire, the tender heart of this noble Cavalier, or his religious piety, or his charitable liberality. He knew well, those miserable wretches had committed a most foul crime, and yet he would not despair of their salvation, but was willing

to

to believe, they repented themselves of their frailty, and that God had sent them their afflictions only as a temporal punishment for the terror of others : Nor had he the least doubt, but that our Lord would be well pleased with his charity, and accept of the Sacrifices which he thus offered, for the repose of their souls. And certainly, the fact is most highly commended by the sacred Text, which concludes the story, in these words. *It is therefore a boly and healthfull cogitation to pray for the Dead, that they may be loosed from their sins.* O what so faire an example would teach all Christians, to be good and liberal to the Dead ; for alas, the greatest part of mankinde content themselves with drawing two or three lights at a funeral, or saying a short prayer or two at most, when this is a notorious wrong, and a great before God clear害 of the souls of the dead. And this is a most ungrateful and unmerciful gift of God, to let us have

6. i. Of the natural instinct of all  
Nations to honour, and comfort  
the dead.

I may well put most Catho-  
lics to the blush, to consider  
what an incredible care, all na-  
tions have ever had of the dead,  
by the mere impulse of nature.

Cesar takes notice, how supersti-  
tionously pious, the ancient French  
were in this kind, who together  
with the dead corps, which they  
burnt upon a great pile of wood,  
were wont to consume all that  
had been precious, and dear to  
him when he lived, as all his rich  
moveables, his Dogs, his Horses,  
nay sometimes his very Servants  
also, who took it for a great  
honour, that they might be suf-  
fered, so to mingle their ashes,  
with those of their dear Lord and  
Master. And does not the Ro-  
man History tell us, that, when  
Octa the Emperour, had stabb'd  
himself with a Dagger,

De bello  
Gall.

Tacit. Hist.

his Soldiers were seen to double like, to shew the affection they had for their Prince, and how ready they were to sacrifice their lyves for his honour, and service. but I know these customes were not onely very extravagant, but exreamly rude, and barbarous, and yet they may serve to shame Christians, who are so far from expressing any such love for the souls of their friends, though they believe them to lye broyling in Purgatory. For what would not these others have done, or what would they not have given, to redeeme the souls of their friends out of cruel torments ( had they believed as much ) since they were so prodigal as to sacrifice their goods, and their very lives to their bare memories.

What shall I say of those other Nations, whose natural piety lead them, to let burning Lamps at the sepulchers of the dead, and strew them over with sweet flowers, and Odoriferous perfumes?

do they not mind Christians, to remember the dead, and to cast after them, the sweet incense of their devout sighs, and prayers, and the parfumes of their amorous deeds, and other good works, as it was very usual with the old Romans, to shed whole floods of tears, to reserve them in viol glasse boxes, and to bury them with their friends, in which the ashes of their dead friends were carefully laid up, and by them to set Lamps, so artificially composed, as to burn without end. By which Symbols, they would give us to understand that neither their love, nor their grief, should ever dye, but that they would always be sure to have ~~rest~~ in their eyes, love in their hearts, and a constant memory in their souls for their deceased friends. Good God, it shall charme by the overcome by vanity, that Religion, yeeld to Idolatry, and shall the Catholic Roman stoop to the Pagan Romane, shall a like ~~rest~~ bring glory, as a meane towardes  
glory?

affection have the power to draw  
whole Glassie fuls of tears, from  
the eyes of idolatrous, and shall  
not a Religious compassion pre-  
vaile so far as to draw a single tear  
or a sigh, or a good word from  
the mouth of a Christian? Shall  
they take on so bitterly for dead  
carcasses, that are not sensible of  
the flames, that consume them?  
& shall not we be more concerned  
for souls, that really feel the smart  
of a most cruel fire? sure they will  
one day rise up in judgement a-  
gainst us, and reproach us for be-  
lieving as we do, and carrying our  
selves clear contrary to the belief  
we profess.

They had another custom,  
not only in Rome, but elsewhere,  
to walk about the burning pile,  
where the dead Corps lay, and  
with their mournful lamenta-  
tions, to keep time with the doleful  
sound of their Trumpets, and still  
every turn, to cast into the fire  
some precious pledge of their  
friendship. The Women them-  
selves,

selves, would not stick to throw  
in their Rings, Bracelets and o-  
ther costly attices, nay their very  
hair also, the chief ornament of  
them, and they would have  
been sometimes willing, to have  
thrown in both their eyes, and  
their hearts too: Nor were there  
some wanting, that in earnest  
threw themselves into the fire, to  
be consumed with their dear  
spouses, so that it was found ne-  
cessary, to make a severallaw a-  
gainst it, such was the tender-  
ness they had for their deceased  
friends, such was the excess of a  
more natural affection. Now our  
love infused from heaven, is  
supernatural, and consequently  
ought to be more active, and po-  
werful to stir up our compassion,  
for the souls departed, and yet we  
see the coldness of Christians in  
this kind, how few there are, that  
make it their business to help poor  
souls out of their tormenting  
flames. It is not necessary to  
make Laws to hinder any excess  
in

*Suet. in Aug.*  
*Dion. Alex.*

In this kind, it were rather to be  
wisd, that a Law were provided  
to punish all such ungrateful per-  
sons, as forget the duty they owe  
to their dead parents, and all the  
obligations they have to the rest  
of their friends.

Diod. Sic. l.17. c.16. It will help somthing to en-  
crease our confusion, to reflect  
how Alexander the great behaved  
himself at the Funerals of his dear  
Prebostion. They tell us, he spent  
at least twelve thousand Talents,  
that is, above seven Millions, and  
two hundred thousand Crowns,  
upon his funeral pile. was  
Beautified with a world of cith,  
and goodly statues, made of  
Vory, Ebon, or some precious  
Metal, amongst others, you might  
have seen curious Mermaides, with  
exquisite musick, lockt up with  
in them Eagles, Dragons and other  
beaks represented to life, stately  
galleries hung with Scarlet richly  
embroidered, triumphant crowns  
of pure Gold, torches, fifteen tun-  
nes high, perfumts without end.

Q what

O what an excess of love, and superfluity was this? what art thou to make a handful of ashes, of the carcases of a miserable damned wretch? And yet all this was nothing, to the mad profuseness of *Justin. l. i.* *Diod. sic. l. 3.* *Bud.*

rate King, who yet living built his own funeral pile, and made himself and a world of treasure to the value of fifty millions of Gold to be all consumed to ashes. What reflections shall we make upon all this, we that are scarce willing to spare a shilling, to ease a soul that lies consuming in the flames of Purgatory.

Tell me, dear Reader, what would they not have done for souls, they that bore so Religious a respect to the bones, ashes, and small remainder of dead carcasses! They first cloth'd themselves with black cypres, wash'd their hands clean, quenched the fire with milk and wine, then they made a diligent search for the bones, carefully taking them up out of the

fishes, they placed them in their bosomnes, wash'd them with their tears, and their choysest wines, dried them againe, and lapp'd them up in their finest linnen, covered them over with roses, and other costly perfumes, and so reserved them in urns of glasse, ivory, or porphyry, and could never think they had done enough for them. And can we Christians, with the eye of our faith, pierce the Earth, and see poor souls burning in Purgatory fire, and see them with dry eyes, and with a frozen heart? Can we be so niggardly, as to grudge them a little comfort, or refuse to cast on our Wine, our Milk, and our flowers, the wine of our charite, the Milk of our innocency, and the flowers of our devout lights, and prayers to help to quench their flames. Christ Jesus told the Jewes, that the Queen of Saba would condencme them on the latter day, and I fear Queen Ar-  
 bida. L. 14. Iomjia will condencme us for having

Having built one of the seven mira-  
-cles of the world, in honor of her  
-dear Lord and Husband, nor con-  
-sistent with this exterior demon-  
-stration, of the dutiful affection  
-she had for him, she took a strange  
-resolution, to drink up his ashes,  
-and to lodge them in her heart,  
-and so to make it good to the ve-  
-ter letter, that man and wife are  
-indeed but one flesh, one body and  
-one soul, have but one life, and  
-can die but one death. What  
-would she not have done, to have  
-lodged his soul in Heaven, the  
-girl that took such care to lodge his  
-ashes in her breast? What have  
-you to say for yourselves, you  
-unkind wives, or what answer can  
-you make you unnatural Chil-  
-dren, when she shall question you,  
-what care you took, to provide a  
-better mansion for the souls of  
-your Husbands, or your Parents,  
-when they were lodged in the  
-merciless flames of Purgatory fire?  
-Sure you are not sprung from  
-that wicked race of barbarous  
-people,

people, who were wont to feast  
 themselves with the flesh of their  
 dead Parents, and to justify  
 the fact, by saying, that it was  
 better their bodies should be  
 their meat, then the meat of  
 worms, and that they could not  
 do better, then to lodge them  
 in their own bodies, and so to re-  
 turne the curteine they received,  
 when they were heretofore lod-  
 ged in theirs. I know this bru-  
 tishnes does not raigne amongst  
 us, at this present, but alas ! there  
 is another not unlike to it, which  
 is much in fashion ; for how  
 many Children, gourmandize them-  
 selves with the riches of their pa-  
 rents, drink up the sweat of their  
 browes, and devoure their goods,  
 without so much as dreaming,  
 what becomes of their Souls, whe-  
 ther they broyl in glowing fire or  
 starve in freezing cold ? Cruel  
 wretches ! Is this the gratitude  
 with which they honour their Pa-  
 rents ? Are they indeed children,  
 or rather are they not dire<sup>st</sup> vul-  
 tures and Tygers ?

I should

I should never make an end, should I go about here, to reckon up all the religious expressions of charity, which the Pagans are known to have made to their dead friends, and therefore I say nothing of the ten valiant captains, *Xenoph. l. 1.* that were slain, for not fitting for *Pausan. l. 2.* the bodies of their soldiers, and causing them to be buried, which was a crime they held unpardonable I say as little, of that pious custome of the *Athenians*, who would confer no honour, or dignity, but upon those, who were well known to have been allwayes very religious in burying their ancestors, and honouring their tombs. I take no notice of a world of sacrifices, prayers, and ceremonies, which were constantly performed by the several virgins, Priests, and whole pagan Clergy, nor of the stately mausoleums, pyramids, colossuses, and other stately monuments, which were built in honour of the dead. It grieves me to the very heart,

heart, to consider, that there are scarce any to be found in the whole world, that make less reckoning of the dead, than some loose and idle Christians. and I know not how to be better revenged of them, than to wish that in punishment of their coldness, and want of charity, they may be just so served by their successors, as they dealt with their predecessors. It is the least they deserve, for neglecting a piety, which they might have learnt of the Pagans, & of the very beasts themselves, for sonic have been so curious, as to observe in the Ants, that in their little cells, they have not only a hall, and a granary, but a kind of churchyard also, or a place deputed for burying of their dead.

S. 2. *The constant practise of the Church in all ages to pray for the dead.*

I. Age.

IT is a pleasure to observe, the constant devotion of the church of

of Christ in all ages, to pray for the dead. And first to take my rise from the Apostles time, there are many learned Interpreters, Will have that baptisme for the dead, of which the Apostle speaks.

1 Cor. 15. 29. to be meant only of the much fasting, prayer, almes-deeds, and other voluntary afflictions, which the first Christians undertook for the relief of their deceased friends. But I need not fetch in obscure places, to prove so clear an apostolical, and early custome in Gods Church.

2. You may see a set forme of Liturgia prayer for the dead prescribed in all the ancient liturgies of the Apostles, Beh. es St. Clement tells us, it was one of the chief heads of St. Peters sermons, to be dayly inculcating to the people, this devotion of praying for the dead, and St. Denis sets down at large, all the solemn ceremonies, and prayers, which were then used at funeralls, and receaves them no otherwise then as apostolical traditions,

utrinque.

St. Jacobi.

St. Math.

St. Marci.

St. Clem.

ep. 1.

St. Dion.

Eccles.

bier. c. 7.

dition, grounded upon the word of God, and certainly it would have done you good to have seen with what gravity, and devotion that venerable Prelate performed the divine office, and prayer for the dead, and what an ocean of tears, he drew from the eyes of all that were present.

2. *Age.*

Tertul. de  
cor. mil. c. 3.  
de mono-  
gam. c. 10.

Let Tertullian speak for the next age. He tells us, how carefully devout people in his time, kept the Anniversaries of the dead, and made their constant oblations for the sweet rest of their souls. Here it is, says this grave Author, that the widow makes it appear, whether or no she had any true love for her husband, if she continue yearly to do her best for the comfort of his soul, to neglect so necessary a present service, were to tell the world, how she joys in his death, and was certainly long since divorced from him in ill affection. Believe it, all love is now expressed in setting out the four *Lamentations* of a noble funerary hanging

hanging roomes in black, and  
 shutting out the sun at noonday,  
 to lyt buried in darknes, or ap-  
 pearing abroad with Coach and  
 Lackies all in compleat Mourning,  
 Howling and crying, and the like;  
 there is often more ceremony or  
 vanity in all this then love. It is  
 all rather to amuse the world  
 then to benefit the poore Soule,  
 who God knows has more need  
 of other helps, then these vain  
 shewes of Pride and Ostentation.  
 All the day long you do nothing  
 but whine and cry, your deare  
 Husband is gone, and has left you  
 such a debt, and so great a charge  
 of children to provide for, that  
 you know not which way to turn  
 your self, and all this while it is  
 not in your thoughts, what is be-  
 come of this dear Husband of  
 yours, or what he suffers in the  
 other world, and what need he  
 has of better comfort then can  
 spring from your unnecessary ja-  
 meneations. Let your first care  
 be to ransome him out of Purg-  
 tory,  
*ab initio*  
*et sic sim. 103*  
*et cetera*  
*et cetera*

tdry; and when you have once placed him in the Empireall heauen, he will be sure to take care for you and yours. I know your excuse is, that having procured for him the accustomed Services of the Church, you need doe no more for him, for you verily believe he is already in a blessed state. But this is rather a poore shift to excuse your own sleath and lazinessse, then that you believe it to be so in good earnest.

*1.8. in Rom. c. 11. 3d. age.* But the Sonne of God can guesse how long, or how many ages, a soul may stand in need of the Purgation of fire Mark the word ages, he seems to believe, that a soul may for whole ages, that is, for so many hundred years, be confined to this fiery lake, if she be wholly left to her self, and her own sufferrings.

*Enseb. 1.4. c. 60. & 71.* It was not without confidence (sayes Eusebius) of reaping more fruit from the Prayers of the faithfull, that the men of our Nation,

Nation, and the first Christian Emperour, Constantine the great, took such care to be buried in the Church of the Apostles, whether all sorts of devout people resorting, to perform their Devotions to God and his Saints, would be sure to remember so good an Emperour: Nor did he fail of his expectation, for it is incredible as the same Authour observes, what a world of sighs and prayers, were offered up for him upon this occasion.

Saint Ambrosius brings an elegant comparison, to expresse the incomparable Benefit, which accrues to the Souls in Purgatory by our Prayers. As the Wine (says he) which is lockt up in the Cellar, yet is so reuoluted with the sweet Odour of the flouring Vines, which are growing in the fields, as to flower a fresh, and to leap, as it were for joy; so the souls that are shut up in the center of the Earth, seek the sweet incense of our Prayers, and are exceded.

q. 34. ad.  
Antiochum

exceedingly comforted and  
freshed by it.

We do not buse our selves (saies

Cyril. Hie-Saint Cyril) with plating crowns,  
ras. in Cate- or strowing flowers, at the Sepul-  
ches, my- chers of the dead; but we lay  
flag.

hold on Christ, the very sonne of  
God, who was sacrificed upon the  
Crosse for our sins, and we offer  
him up again, to his eternall Fa-  
ther, in the dreadfull Sacrifice of  
the Masse, as the most efficacious  
means, to reconcile him not only  
to our selves, but to them also.

Herefi. TS.

Saint Epiphanius stuck not to  
blast Aetius, for this damnable  
Heresie amongst others, than he  
held it in vain to pray for the  
dead, as if our prayers could not  
avail them.

S. Ambr. in Orat. in Fun. Thodofus.  
Saint Ambrose prayed, before his  
death, for the good Emperor Thodofus  
as soon as he was dead, and made

open profession, that he would  
ever give evil praying for him  
till he had by his Tears and Pray-  
ers, conveyed him safe into the  
holy Mountain of our Lord, wher-

ther he was called by his merits,  
and where there is true life ever-  
lasting.

He had the same kindnesse for *Oratione in  
the Fountes of the Emperour Valen-* Fun. Valent.  
*vikian*, the same for *Gratian*, the *in fun. Satyr.*  
the same for his Brother *Satyrus* and  
others; he promised them Masses,  
Tears, Prayers, and that he would  
never forget them, never give o-  
ver doing charitable Offices for *con. Carib*  
them. And much about this time 3. can. 29.  
it was, that some out of too much  
care that the dead should as soon  
as might be, have all the comfort  
they could afford them, were  
grown into a abuse of making no  
scruple of saying Mass for them  
after Dinner, so that it was found  
necessary that the Church should  
make a severe decree against it.

Will you honour the Dead? *Ag. C. T.*  
(sayes Saint Chrysostome) I do not  
spend your selves in unprofitable  
lamentations, chuse rather to sing  
Psalms, to give Alms, and to lead  
holy lives. Doe for them that  
whiche they would willingly  
do

do for themselves, were they to return again into the world, and God will accept it at your hands, as if it came from them.

Saint Augustine is every where very full of this subject, but it may abundantly suffice here, to set down a part of the ardent prayer, which he made for his good Mother after her death.

*Lib. 9. Confesse c. 13.* *Harken to me I beseech thee ( O my God) for his sake who is the true medicine of our wounds, who hung upon the Croſe, and ſitting now at thy right hand, makes Interceſſion for us. I know ſhe has willingly, and from her heart, forgiuen ſuch as offended her, forgive thou alſo her ſins, O Lord, forgiue her. I beseech thee, and enter not with her into judgment. Let thy Mercy overtop thy Iuſtice, &c. And I verily perſuade my ſelf, that thou hast already done what I desire; but yet accept, O Lord, this prayer, which I willingly make. For ſhe, when the day of her death drew neare upon her, did not crave that her body might be ſumptuously adorned, or embalmed with Spices and Odours,*

*nor*

nor desired she any curious or choice  
monument, or cared she to be conveyed  
into her own Country. They were not  
these things she recommended to us, but  
only she desired to be remembred at  
the Altar, whereat she used to assit,  
without pretermision of any one day,  
etc. Let her therefore rest in peace  
with her husband, etc. And inspire  
O Lord my God, inspire thy servants,  
my brethren, that whosoever reads  
these my confessions, may at thy Altar,  
remember thy servant Monaca, with  
Patricius her husband, etc.

St. Paulinus, that charitable  
Prelate, who sould himselfe to  
redeem others, cold not but  
have a great proportion of cha-  
rity, for captive souls in the other  
world. No, he was not only ready  
to have turnd slaye himselfe, to  
purchase their freedom, but he  
became an earnest solicitour to  
others in their behalf, for in a  
letter to *Delphinus*, alluding to the  
story of *Lazarus*, he beseeches him  
to have at least so much compas-  
sion, as to convey now and then a

drop of water, wherewith to coole  
the tonges of poor souls, that lyg  
burning in the church, which is  
all a fire.

I am astonisht, when I call to  
mind the sad regrets of the people  
of Africa, when they saw some of  
their Priests drag'd away to Mar  
tyrdome. The Author says, they  
flocked about them in great numbers  
hers, and cryed out alas ! if you  
leave us so, what will become of us  
us, who must give us absolution  
for our sins ? who must bury us  
with the wonted ceremonies of  
the church when we are dead ?  
and who will take care to pray  
for our souls ? such a general be  
lief they had in those dayes, that  
nothing is more to be desired in  
this world, then to leave those be  
hind us who will do their best  
to helpe us out of our torments.

Victor utic.  
l. 2. de per  
sec. Wandal

(1959)

523. A continuation of the former fab-  
-yret from the sixt Age, after Christ  
- unto our dayes.

**A**lmighty God has often <sup>16. Age.</sup> miraculously made it appear, how well he is pleased to be importuned by us, in the souls behalf, and what comfort they receive by our prayers. S. John Ch. In 4. gradu <sup>16. Age.</sup> matus writes, that while the <sup>16. Age.</sup> Monkes were at service, praying for their good Father Mennus, the third day after his departure, they felt a marvellous sweet smell, to rise out of his grave, which they took for a good omen, that his sweet soul after three dayes Purgation, had taken her flight into heaven. For what else could be meant by that sweet perfume, but the odour of his holy and innocent conversation, or the incense of their sacrifices, and prayers, or the primitiall fruits of his happy soul, which was now flown up to the holy mountain of eternal

V 4      glory

glory, there enjoying the glorious, and never fading delights of paradise. Not unlike unto this, is that story which the great St.

4. dial.

55.

Gregory relates, of one Justus a Monke. He had given him at first for a lost creature, but upon second thoughts, having ordered Mass to be said for him, and for thirty dayes together, the last day he appears to his brother, and assures him of the happy exchange he was now going to make, of his torments for the joys of heaven.

syn.  
Book 1.  
Synod.  
Kan.

Pope Symmachus and his Council had reason to thunder out anathema's against those sacrilegious persons, who were so frontless as to turn pious legacies, into profane uses, to the great prejudice of the souls, for whose repose, they were particularly deputed by the founders. And certainly, it is a much fouler crime, to defraude souls of their due relief, then to disturbe dead mens ashes, and to plunder their graves. And

thus say divers booke yet

you two dead of dead carcasses, that  
I have risen up in their graves, to  
struggle for their sheets, with the  
wicked witches, who would have  
stolen them away. And it were  
fit to be wished, that more were per-  
mitted to do the like, and that  
Souls might have leave, to appear  
sometimes, to those that abuse  
them so unconscionably, happily  
they might fright them into rea-  
son, who will not be otherwise  
perswaded to do them right.

10. St. *Isidor* delivers it as an apo-

stolical tradition, and general  
practise of the Catholick Church  
in his time, to offer up sacrifices  
and prayers, and to distribute  
almes for the dead, and this not  
for any entraise of their merit,  
but either to mitigate their pains  
or to shorten the time of their  
duration.

11. *Venerable Bede* is a sure witness  
for the following Century, whose  
learned works, are full of wonder-  
ful stories, which he brings in  
confirmation of this Catholick  
doctrine and practise.

St.

7. Age.

8. Age.

Orat. quod iij  
qui. &c.

St. John Damascene made an exten-  
sive oration, on purpose to sturd  
up this devotion, where among other  
things, he says, it is impossib-  
le to number up all the stories  
in this kind, which bear witness  
that the souls departed are rele-  
ved by our prayers, and that o*ss*  
therwise, God would not have  
appointed, a commemoration of  
the dead to be dayly made in the  
unbloody sacrifice of the Mass,  
nor would the Church have so  
religiously observed anniversaries  
and other dayes, set a part for the  
service of the dead.

9. Age.  
In vita  
St. Pachom.  
St. Euseb.  
&c.

Were it but a dog (says Simeon of  
Metapontes) that by chance  
were fallen into the fire, we should  
have so much compassion for him  
as to help him out, and what shall  
we do for souls, who are fallen into  
Purgatory fire? I say souls of our  
Parents, and dearest friends, souls  
who are predestinate to eternal  
glory, and extremly precious in the  
sight of God? And what did not  
the Saints of Gods Church for  
them?

them in those days some wrapp'd themselves from head to foot in coarse hair cloth, others tore of their flesh with chains and rude disciplines; some again pined themselves with rigourous fasts, others dissolved themselves into tears, some pass'd whole nights in contemplation, others gave liberal almes or procured great store of Masses: In fine, they did what they were able, and were not well pleased that they were not able to do no more, to relieve the poor souls in Purgatory. Amongst others, Queen Mcleibild is reported to have purchased immortal fame for her discreet behaviour, at the death of the King her Husband, for whose soul she caused a world of Masses to be said, and a world of almes to be distributed, in lieu of other idle expences, and fruitless lamentacions.

There is one in the world, to whom I bear an immortal envy, and such an envy, as I never mean to repent. It is the holy

Abbot *Odilo*, who was the Author  
of an invention, which I would  
willingly have found out, though  
with the loss of my very heart  
blood.

Sigeb. in  
Chron. an.  
998.

Take the story as it passed thus.  
A devout religious man, in his  
returne from *Hierusalem*, meets  
with a holy hermite in *Sicily*, he  
assures him, that he often heard  
the Devils complaine, that souls  
were so soon discharged of their  
torments, by the suffrages of the  
faithful, and particularly by the  
devout prayers, of the Monkes of  
*Cluny*, who never ceased to pour  
out their prayers for them. This  
the good man carries to *Odilo*,  
then Abbot of *Cluny*, he praises God  
for his great mercy, in youchis-  
sing to hear the innocent prayers  
of his monkes, and presently takes  
occasion, to command all the  
Monasteries of his order, to keep  
yearly the Commemoration of all  
souls next after the feast of all  
Saints. A custome which by de-  
grees grew into such credit, that  
the

the Catholick Church thought fit to establish it all over the Christian world, to the incredible benefit of poor souls; and singular increase of Gods glory. For who can sum up the infinite number of souls, who have been freed out of Purgatory by this holy invention, or who can express the glory, which accrued to this good Abbot, who thus fortunately made himself Procurator general of the suffering Church, and furnished her people, with such a considerable supply of necessary relief, to alleviate the insupportable burthen of their sufferings.

St. Bernard would triumph, when he had to deal with Heretics, that denied this privilege, of communicating our suffrages, and prayers to the souls in Purgatory. And with what fervour he would apply himself to this charitable employment, of relieving poor souls, may appear, by the care he took, for good Humberius, though he knew him to have lived Humberius, and

Age: Ser. 56. in  
Cant.

Ser. de obitu  
Humberius.

and died in his Monastery, to like a Saint, that he could scarce find out the fault in him, which might deserve the least punishment in the other world, unless it were to have been too rigourous to himself, and too careless of his health, which in a less spiritual eye, than that of St. Peruard, might have passed for a great virtue. But

*In vita Ma-* It is worth your hearing, that lach.  
which he relates of blessed St. Ma-  
lachy, who died in his very bosom. This holy Bishop, as he lay a sleep, hears a sister of his, lately dead, making lamentable moane, that for thirty dayes together she had not eaten so much, as a bits of bread. He startes up out of his sleep, and taking it to be more then a dream, he concludes the meaning of the vision was so telling that just thirty dayes were now past, since he had said Mass for her, as probably believing she was already where she had no need of that prayer. For this indeed is the ordinary excuse, wherewith many

wise to make their intercessions, God  
like with him; he was a good soul,  
He is certainly in Heaven ere this,  
there is no more need to pray  
for him; &c. whereas God knows  
heaven is not so easily purchased,  
as foolish imagines. Howsoever,  
this worthy Prelate so prayed his  
Prayers after this, that he soon  
sent his Sister out of Purgatory,  
and it pleased God to let him see,  
by the daily change of her habit,  
how his Prayers had purged her  
by degrees, and made her fit com-  
pany for the Angels and Saints in  
Heaven. For the first day she was  
covered all over with black Cy-  
prese, the next she appeared in a  
Mantle something whitish, but of  
a dusky colour; but the third day  
she was seen all clad in white,  
which is the proper Livery of the  
Saints. What I think you now  
say, Saint Bernard is not the  
Kingdom of Heaven got by vi-  
olence? Did not Saint Melchys  
force it by storming? It were hot  
his Prayers like streaks of a was-  
like

like engine, to make a breach in heaven, for his sister to enter it. Sweet Jesus, you that suffer this violence, are your self the cause of it; the good Prelate breaths nothing but what you have inspired him; so sweet are you in your Mercies, so faithfull in your Promises, and so powerfull in your divine wonders. Thus far Saint *Bernard*. But I cannot let passe in silence, one very remarkable passage, which happened to these two great servants of God. Saint *Malachy* had passionately desired to dye at *Clairvaux*, in the hands of devout Saint *Bernard*; and this on the day immediately going before All *Saints* day, and it pleased God to grant him his request. It fell out then that while Saint *Bernard* was saying Mass for him, in the middle of Mass, it was revealed to him, that Saint *Malachy* was already glorious in Heaven, whether he had gone straight thither out of this world, or whether that part of

of Saint Bernard's Mass had freed him out of Purgatory, is uncertain, but Saint Bernard hereupon changed his note, for having begun Mass of *Requiem*, he went on with a Mass of a Bishop and Confessor, to the great astonishment of all the standers by. O tis good to have such devout Masses said presently after ones death, tis good to dye in so good hands, as will not quit you till they have conducted you safe to the Quiet of Angels.

Saint Thomas of Aquin, that <sup>13. Age.</sup> great Champion of Purgatory, gave God particular thanks at his death, for not onely delivering a soul out of Purgatory, at the instance of his Prayers, but also permitting the same foule to be the messenger of so good news.

Durand argues the case thus: Sure Christian charity, has more power with Almighty God, then a mere natural friendship can have, with the civill Magistrates; now it has been often seen, that a

<sup>14. Age.</sup>  
In 4. d. 45. 1

condemned person, has been quick  
at the earliest entreaty, or voluntary  
satisfaction of their friends:—  
Stories are full of such courteous  
Civilities. How can we then make  
any question, but that God will  
as easily be moved, to release  
holy souls out of Purgatory, at  
the sweet opportunity of their  
friends tears, prayers, & sufferings  
here upon earth. It was a lauda-  
ble custome in some Countries,  
that if a chaste Virgin should pre-  
sent herself at the place of Ex-  
ecution, to beg a Fellow for her  
husband, her request was granted,  
and the poor criminal was with  
great joy instantly conveyed from  
the gallowes to a nuptial feast.  
This custome, though now out of  
date, may yet serve to tell us, that  
Almighty God will not deny to  
set a soule free, from the punish-  
ment of all her misdemeanours,  
if we beg it earnestly at the hands  
of his infinite mercy.

15. Age.  
Conc. Flor.  
in decreto.

And now we are come down  
to the fifteenth Age, where the  
Fathers

Fathers of the Council of Elvira,  
both Greeks and Latins, with one  
consent, declare the same faith,  
and constant practise of the  
Church, thus handed down to  
them, from Age to Age, since  
Christ's and his Apostles time, as  
we have seen, viz. that the souls  
in Purgatory, are not only re-  
lieved, but translated into heaven,  
by the Prayers, Sacrifices, Almes,  
and other charitable works  
which are offered up for them,  
according to the custome of the  
Catholick Church. Nor did their  
posterity degenerate, or vary the  
least, from this received doctrine,  
until Lutlers time, when the holy 16. Age.  
Council of Trent, thought fit 2. Trid. sess. 15  
gaine, to lay down the sound  
doctrine of the Church, in op-  
position to all our late Sectaries.  
And I wish all Catholicks, were  
but as forward to lend their help-  
ing hands, to lift souls out of  
Purgatory, as they are to believe  
they have the power to do it, and  
that we had not often, more rea-  
sons 1

long when the Roman Emperour  
to pronounced the day lost, since  
we let so many dayes pass over  
our heads, and so many faire occa-  
sions slip out of our hands,  
without easing, or releasing any  
soul out of Purgatory, when we  
might do it with so much ease.

## The Sixth Survey,

Of ~~such~~ excellent means to  
prevent Purgatory, or to pro-  
vide so for our selves, as may  
to make any long stay there.

**B**ehold the most important  
point of all others, the secret  
of secrete, and the true knoce  
of all state affairs in this world.  
They talke of certaine things  
which have so strange a power  
to afflict the body, as that  
one with his hands, which shew

We can receive no prejudice, though he should thrust them afterwards into the fire, or into boylng lead. The prebendaries I am here to treat of, are of a higher nature, they do not curse the restlesse activity of this our sub-lunary fire, which is bent only against dull bodies, but they urine us against the raging fire of Purgatory, which God has prepared, to torment our very soul in the other world.

## § 1. The first perfect command.

One of the surest means, to  
avoid Purgatory, is to  
dye with tears in our eyes, and St. Tb.<sup>supp</sup>  
true contrition in our hearts. For q. 5. a. 3.  
Divine teach, that our condition  
may be so great, as to walk away  
all those plots of fish, which Pur-  
gatory fire was otherwise to have  
devoured. And therefore St. Paul  
told to be most careful of him who  
left the vessel of God unclean,  
and defiled the House of our

deathly. So I esteem it; one of the  
most solid devotions of all others, i  
to accustom our selves to in all  
our life time, that by daily fre  
quenting such acts, we may at  
length get such a habite, and fa  
cility in them, as with God's  
grace, to have them at our call,  
when we come to dye. All must  
not look for the same priviledges,  
which the good thief had at the  
last gaspe. It was but little that  
he sayd, but he spoke it with so  
cordial an accent, that the de  
voted to hear those comforta  
ble words, of our blessed Saviour,  
*This day thou shalt be with me in Par  
adise,* and soon found them verifi  
ed, by a present fruition of the  
beatifical vision. Almighty God is  
pleased sometimes, to make so  
forceable an entry into the heart  
of man, and to set it so desper  
ately on fire, with his diuine  
love, that there is no remedy, but  
to dye between the arms of God,  
and griefe, and thine happy ne  
ighbors souls that loose their lives  
in

in this divine encounter, and dye  
in the ambous flames of ardent  
charity, they are sure never to  
feel the abuythorng flames of  
Purgatory. Such was the death  
of our blessed Lady, St. John E-  
vangelist, and infinite others, who  
have been straight carried into  
heaven out of this world, upon  
the wings of love, or confection,  
so that a heart, that is well scar-  
foned with contrition, or steeped  
in a bath of salt tears, is like the  
heart of Prince *Germanicus*, which  
being walked over with a certain  
precious liquor, could not be  
consumed by the fire, which  
turned all the rest of his body to  
ashes.

*acit. Ann.*

This is that they call a good  
Pecunia, but it must be a good  
one indeed; for it is not every or-  
dinary, and trivial kind of for-  
row, which can work such won-  
ders. Those that have been long  
used, to affruste themselves in  
those generous acts of contrition,  
may be full of confidence, that

the mercy of God, will not forsake  
 them at the houre of their death  
 and that their good Angels will  
 be then ready, when it most im-  
 ports, to inspire them with all  
 the best motives of true contrition  
 since they have gone all along  
 with them, still furnishing them  
 with such good thoughts, and  
 with so much good success, that  
 their hearts have been a thousand  
 times broken with a lively, ame-  
 rous, and cordial contrition, and  
 repentance for their sins. And  
 certainly, they that dye either in  
 the fire of so ardent a love, or in  
 the water of so piercing a grief,  
 need not feare the fire of Purgatory,  
 for that fire (says St. Bernard  
 venture) was not made for them.  
 So that methinks, this charity  
 may be fitly compared, to the  
 Seraphim at the gates of Paradise,  
 brandishing his flaming sword,  
 which Terulian calls the portal  
 of Paradise, grief is the edge, to  
 the fire, wherewith it is impenetrable  
 and he that has this flaming  
 sword,

sword, has heaven gates at command, and goes straight thither when he leaves the world.

**H** 2. *The Second, to die in Religion.*

**A** No other safe way to escape

Purgatory, is to live, and die in a good Religious order,

and at his death, to renew, and ratifie his Religious vowed.

To prove this, I first call St. Bernard <sup>Ad fratres de monasteriis</sup> <sup>de morte fratrum</sup> <sup>in cella in</sup> <sup>celum, &c.</sup>

to witness, who doubts not to assureus, that there is a ready,

if not an uninterrupted passage into Heaven, out of a Religious cell.

Next I appeal, to those learned and holy Doctors, who give it for a certain sign of Predestination, to die in Religion, be-

cause Christ <sup>thus</sup> in a manner

swoth, in his holy Gospel, to give

a hundred fold, and the everlast-

ing, to all those, that shall serve

Father, Mother, and other world-

ly, contemnities, for his sake.

From whence it is, that holy

Church

Church permits, the superiours of divers Religious orders, to make this solemn promise, at the profession of their novices, for they have no sooner made their Vows, of Poverty, &c. But their superior answers, And I Child do promise thee Paradise, and eternal life.

Sixt

Greg. 13.

Greg. 14.

3. Many Popes have granted a Plenary Indulgence, in forme of a Jubilee, to all Religious persons, so that either by word of mouth, or in their hearts, call upon the sacred names of Jesus Maria, at the hour of their death. And what Religious person is there, that does it not, either when he dies, or not long before, not only once, but a thousand times.

Jul. 2. bull.

To say nothing, that many are of opinion, that they gain this Indulgence at the hour of their death, whether they pronounce the words or no. For as other Indulgences are gained, by visiting certain Churches, saying certain prayers, giving alms, and many other ways.

exercising such other acts of virtue, the supreme Pastor of the Church, thought no act more worthy of a Jubilee, then to die in a Religious order, in the actual profession of voluntary poverty, chastity, and obedience, with final perseverance in the austerity of a Religious life, and a patient acceptance of death, as from the holy hand of God. Let us then suppose, a good Religious man to come to die, and besides the common benefit of the sacraments and other holy rites of the Catholick Church, let him gain this Plenary Indulgence, which the Popes grant as freely, and with as much assurance, as any other, have we not all the reason in the world to hope, that he goes immediately into Heaven, or at most does but make a swift passage through Purgatory, or rather, as we find of many in the Ecclesiastical History, takes it in his way, to have the company of some of his friends there, whom he has the privilege, to lead away with him

him in triumph into Heaven. 10  
 11. Who can better deserve to  
 go indeed into heaven then they,  
 whose lives are a continual Puri-  
 gatory? They go in rough hal-  
 lows; pine themselves with ri-  
 gorous fasts, tear of their flesh  
 with cruel disciplines, drink up  
 their own tears, live of nothing  
 but mortifications, and perpetual  
 hardships; and thus abundantly  
 satisfie, for all the sins they have  
 committed, and for those they  
 never dreamt of, but had rather  
 dy a thousand times then committ.  
 They that have no will but that  
 of their superior, they that  
 breath nothing but holy fight,  
 and burn with ardent charity,  
 how can they burn in Purgatory  
 fire?

12. Divines furnish us with no  
 other pregnant proofer, and this is  
 this. It is certain, (say they,) that a solemn Profession in the  
 Jigom, brings with it a plenary remis-  
 sion of all former sins, not only before  
 the second Baptisme, or a lingeing kind  
 of

of martyrdom, which is now compleated in a few moments, as often Martyrdomes are, but also, because in the opinion of the Evangelical Doctor, it is so sublime and eminent an act, as surpasses all other acts in this life, so that if Daniel, (says he) could say, that by giving a little almes, we may blot out our sins, what may we not say, of this supremest act of liberality, by which, a man gives unto God, all his goods and present possessions, with all his fair hopes of improving them, his body, his life, his honour, his will, his soul, with a million of worlds if he had them in his power. The same holy Doctor says else-where that a man, who sacrifices his will unto God, the most noble portion of his soul, and makes it to become his eternal slave, gives God full satisfaction for all his misde-  
 niorum, since a pure creature, cannot present him with a more noble gift, then to make him an entire Holocanth, of that which is  
 his greatest and dearest

dearest unto him in this world,  
which is his will, and the absolute  
soveraignty over himself, and all

Su. verb. his conuerces. Others go yet  
Religio n. 27 furder, and assure us, that as of  
c. ten, as a good Religious man, yet  
news this his profession, he makes  
a new purchase of the same fa-  
vour, and obtains an entire pa-  
don, of all the pain due to his  
sins, and that these, and the like  
priviledges, are not tied only to  
solemne vowes, but are common  
to all vowes, that make up the sub-  
stance of a Religious man, of what  
order soever in Gods Church.

And they say withall, that these  
favours are not in the nature of  
Indulgences, granted by his Ho-  
liness, but are inseparably annex-  
ed unto the vowes themselves,  
which are so generous, and so  
precious acts, in the sight of Gods  
that they move his goodness, to  
blot out the remembrance of their  
sins, and to cancel out a great  
part, if not all the pain, which  
was due for them.

Now

Now put all this together, and it will necessarily follow, that since the Pope on the one side, grants a Jubilee, unto all religions, at the houre of their death, and since they have it in their power, on the other side, to renew their vowes, before they dye, by which act they may fully satisfy, for all their sins, there cannot be a greater assurance, of going directly into heauen then theirs, who have as I told you this double security of a general pardon, that one way or other, they can scarce sayl to obtain it.

What shall I say now of their perfect resignation, unto the will of God, their invincible patience, their love of God, their Virginal purity, their exact, and punctual obedience, with a million of other divine acts of vertue, which are so incident and connatural to a religious vocation, all which no doubt stand ready to assist them at the last houre, and to shew them heauen gates open, and ready

ready to receive them, and how-  
soever to assure them, that their  
day cannot be long in Purgatory,  
since they leave behind them so  
many of their own order, who  
will be sure to ply them with  
Masses, Indulgencies, and other  
charitable works for their speedy  
deliverance,

5. 3. *The third. To be an Apo-  
stolical Preacher.*

**A** Third meane to redeem  
Purgatory, is to be a zealous,  
and apostolical Preacher, for as  
this is a life of eminent perfec-  
tion, and incredibleness, so is it  
extream painful, and may well  
pass for a Purgatory in this life.  
But observe, that I speak of an  
Apostolical Preacher, or of one  
that is full of divine fire, or a holy  
zeal for the good of souls. I  
mean not those that preach them-  
selves, those that desire to be ad-  
mired, and adored. For Oracle  
those that profane the word of  
God

God with their vain glosses, idle applications and affected eloquence, seeking nothing more then worldly applause, and really destroying by their life and conversation, all they build up in the pulpit. St. Paul compares such vain Preachers, to crackt trumpets, and broken bells, which make a noise indeed, but are altogether useless. They send others to heaven (sayd St. Xaverius) and go Gods knows whether themselves. St. Gregory likens them to the water of baptisme which entitles children to the kingdom of heaven; and is it selfeconveyed into some noysome finkes; and there turnes to corruption. I speak then of a Preacher, who is a man of God, one that does what he says, and says what he does; one that aims at nothing, but the salvation of souls, preaches to a few, or to many, in Cities or Villages, Prisoner Courts, or poor Hospitals, with the same fervour of spirit.

One that rents their hearts in funder; and draws floods of tears from their eyes; one that preaches like another St. Paul, and draws his sermons out of the Pentatuke, of the five wounds of his redeemer; one that after he has done all he can, believes he is an unprofitable servant, unworthy to open his mouth, or to tread upon the earth. Such a one in my opinion, if he die in the exercise of his holy functions, either goes not at all to Purgatory, or stays not there. This was

*Hist. St. Fran. 3. p. 1. 7. c. 2.* the case of one *Cherubin*, a famous Preacher of the Order of St. Francis, who before he died, had the comfort to see Sr. *Hierome*, whom he had chosen for his peculiar Patron, and with him three thousand souls, all saved by his meanness, who assured him, that they were sent expressly by the mighty God, to carry him into heaven, and so to requite him for shewing him the way thither, in his zealous sermons. Not one

like

like unto this, is that story which I touched elsewhere out of **Carthage**. He tells us that **St. Boniface**, saw a holy Abbot at his death, surrounded with devils, and much terrified, see them so insolent, as to cry out, his soul was theirs, when he behold his good Angel appears at the head of a white troop of blessed souls; who after a solemn profession, that they had been all saved by him, gave him the comfort to understand, that they had brought an express commission, to convey him instantly into heaven! But you long now, to have me paint you out such a Preacher, for though there may be many, that sooth themselves up, with a vain persuasion, that they are the men, yet if we sift a little narrowly into them, we shall possibly find so much vanity, so much care of esteem, so many by ends, and so many other imperfections to reale into their sermons, that we may safely lay aside!

*Annal. Eccl.*  
an. 716.

there are but very few Apostolical preachers indeed, and such as seek only Gods cause, and the good of souls.

*The Idea of an Apostoli- cal Preacher* Take an exact Idea from one that lived but in the last Age.

Father Gonzales Silveria, of the Society of Jesus, scarce ever went up into the pulpit without a hairshirt, and would say, a man must be well armed who goes to fight against vice. It was also very usuall with him, to encounter Goliath with Davids sling, to make a bloody discipline, and so to mount up into the Pulpit, and there like thunder, to carry all before him. He had for the most part, but five books for his Library, to wit, his breviary the Bible, the lives of Saints, a crucifix, and the picture of our Blessed Lady. In these five books, he studied for all his sermons, and certainly, the thunderbolts of his admirable eloquence, were framed in the heart of his crucified Lord, the best furnace of divine love

joye, the sweet flowers of his Rhetorick, were steeped in the milke of the Virgin, his tropes and figures, and the whole variety of his sermons, were borrowed out of the word of God, and the admirable lives of his Saints; and lastly the religious, and devout performance of his dayly task of divine office, and holy Massie, gave fire to his discourses, wherewith he did not only heat, but inflame the hearts of his auditours. He would preach you twice or thrice a day, and would do it the more willingly, in the meanest places, & to the poorest people. His common lodging was the Hospital, where he contented himself with a spare diet, and gross fare, he was never observed, to be over nice, and coy of his sermons, nor required he much time, to make them with applause. The only thing he had before his eyes, was the glory of God, and helpe of saints, and his life preached more then his tongue, for he really

acted more in his own person  
then he taught others. As for  
his manner of preaching, it was  
rather powerful then charming,  
and fitter to break their hearts  
then please their ears. Such was  
his fervour, that he poured his  
whole heart, and his whole zeal  
out of his mouth, and he would  
be so transported with this zeal  
as not to take notice of any thing  
else. Once as he was Preaching,  
he struck his hand upon a sharpe  
naile, which stuck out in the Pulpit,  
and made it bleed so ex-  
treamly, that the whole Auditory  
took notice of it, and some of the  
devout women courteously offer-  
ed their handkerchiefs, to bind  
up the wound, and stop the bleed-  
ing and all this while, the good  
man neither saw handkerchief,  
nor naile, nor blood, nor took  
the least notice of any thing till  
after his sermon, when the  
wound being grown cold, he was  
heard to wonder, how the blood  
came there, and to complain  
that

that his hand put him to some paine. Another time, preaching in the Queen of Portugals chappel, he had put himself into such a heat, that his mouth being clammed up, he could scarce get out his words, when the Queen perceiving it, called for an Ewer of water, which was instantly brought, and presented him by the young Princesse, but the man of God, was so rapt in his devout thoughts, that he saw neither the Ewer, nor the Princesse, nor the Queen; so that they were forced to pull him by the sleeve, that the Princesse Royal might not stand thus waiting on him, with the Ewer in her hand; and then the Queen her self prayed him to make use of the water, to coole and refresh his dry mouth. With much a do, the good Father came to himself, and rising up, made a low obeysance to the Queen, and to the Princesse, thanked them for their care, excused himself for being so uncivill, as not to mind

them, but for all this, would not take a drop of water, but went on with his sermon, to the great wonder and edification of all the standers by. This, this is to preach like a man full of Gods Spirit, like one that has his heart so transported with zeale, and his Eyes so bent upon moving his auditors, that he can see nothing else. And would you have such a fiery man as this be condemned to Purgatory, one that has so much charity for others, that he forgets himself, and distills out his life into blood, sweat and tears and is consumed in the fire of Charity, which is the sweet Purgatory of the servantes of God.

5. 4. *The fourth. To serve the infected.*

**T**hose that charitably expose themselves, to serve the infected, and so come to get the Plague, and to die in the service, freely giving away their lives to save others, may have a great cou-

se

sidence, that they have served  
us, if not all, at least the greatest  
part of their Purgatory. For since  
an act of Contrition, or perfect  
Charity, has power, to make a  
soule instantly fit for heaven, as it  
falls out in Martyrdom; why may  
we not hope, that the same privi-  
ledge, follows these charitable  
soules we speak of, who though  
they dye not, by the hands of a  
bloody Executioner, yet are cut  
off by a Martyrdome of incompa-  
rable Charity. Christ our Savi-  
our said, that the greatest Charity  
that a man could have in this life  
was to give his life for his friends,  
where by the way, Saint Bernard  
notes, that his charity must needs  
be greater, then the greatest, since  
he gave his divine life, not only  
for his friends, but even for his  
enemies. What shall we then  
thinke of their charity, who  
voluntarily sacrifice their lives,  
for infected persons, whether  
friends or enemies, acquaintance,  
or no acquaintance rich or poor  
and

and I do in gheerously, dyng  
 a thousand draths for feare, dan-  
 ger and paine, before they come  
 to dye in good earnest? Does not  
 the Church list them amongst o-  
 ther Saints, in the Roman Marty-  
 rologe? Does she not keep  
 their feast, and make an honoura-  
 ble commemoration of cheir glo-  
 rious death, on the 29 day of Fe-  
 bruary? does she not withall tell  
 us, that the faithful devout  
 people, were accustomed to ho-  
 nour them as Martyrs? would  
 you then have these kind of Mar-  
 tyrs, who dye in the fire of cha-  
 rity, go to Purgatory? To what  
 purpose? to Metamorphose it  
 into heaven? For if a Virgin, who is  
 violently dragd away to the stews,  
 which is a kind of hell, where  
 they make a Massacre of chastity,  
 in the opinion of St. Ambrose,  
 changes it into a kind of heaven,  
 what can we thinke of those cha-  
 ritable souls, but that, if they  
 were conveyed into the suffering  
 church, they would soone  
 change

change it into a Church Triumphant. Hear a comfortable story to this purpose by One *Demianus* of the holy order of *Assisi*. St. *Francis* had devoted himself, Fran.  
 to serve those that lay sick of the Plague with a burning desire to give them all the comfort he could, by his charitable visits. St. *Francis* met him one day, and said my Son, didst thou but know what a crown in heaven is prepared for thee, in reward of this charity of thine, thou wouldst be out of thy self, for meer joy, go on, in Gods name, for it will not be long, before thou art translated into heaven to eternal glory. The good Friar, continued the em-  
 ployment, till one day being in fervent prayer, he rendred up his happy soul into the hands of his creature. Can you now be-  
 lieve, that a man, that sacrifices a good part of his life, on the Altar of the highest charity, which is in the world, next unto Martyrdom  
 is selfe, one, that looses his own life,

life, to make others live, and  
dies in the flames of a devout  
prayer, that this man I say, goes  
to Purgatory, or rather do you  
not believe that heaven stoops to  
take him up, and to crown him  
with immortal glory.

Eusebius takes a pleasure, to re-  
l. 1. c. 30. late the high esteem they had of  
those good Priests, Deacons, and  
Secular persons, who thus expo-  
sed themselves to the Plague, and  
sometimes were seen to tumble  
into the same graves, where they  
had newly laid others. The fiery  
furnace (says St. Chrysostome) was so  
astonish'd, to see those three inno-  
cent creatures there, that it durst  
not touch them, but vented all its  
fury, against the cords, and fet-  
ters which bound them. Let us  
then suppose, these holy souls, to  
be cast into the furnace of Pur-  
gatory, who chose rather to for-  
sake their lives, then to forsake  
poor infested, and forsorne crea-  
tures, can we imagine any thing  
less, then that those subterrene-  
ous

the flames, should yield, and with reverence submit unto the flames of heaven, which have already seared on those holy souls, and that they should say with Ecclesiasticus, *Thou hast delivered me according to the multitude of thy mercies, from the oppression of the flame, which had compassed me, and in the midst of fire I was not burnt.* What! shall purity have the power to resist fire so that many chaste Virgins have received no harme by it, and shall not charity in its perfection, be as good a preservative against the fire of Purgatory?

Ecc. 31.6.

S. 5. The fifth. A tender devotion to the Virgin.

I Cannot be periwaded, that a soul truly devoted to the honour, and service of the mother of God, can be long detained in Purgatory, if she go thither at all. For how should this be? does our blessed Lady want power, she that can do all things? (Tys St. Annes

me) of charity, she that had  
bowels but of charity, she that had  
a heart so tender, that though  
you suppose a heart to be made  
up of all the mothers hearts in the  
world, it could not be more ten-  
der then hers, which is all sweet-  
ness, and tenderness. St Brigit

*for. in con.*  
*St. Brigit. =*  
*revel.*



had a son, lived not so good a life,  
as to look for Heaven, without  
passing through Purgatory. This  
great servant of God, who was  
not without the passion of a loy-  
ing mother, casts about, how to  
save the poor youth, who was  
grown careless enough of himself.  
She resolves therefore, to offer him  
up to the Blessed Virgin, and to  
trust her entirely with his salva-  
tion. She undertakes the trust,  
and carries it on so luckily, that  
in fine, she saves him, and at the  
hour of death, takes up his soul  
into Heaven. This she did, by  
first working him to a perfect state  
of contrition, which impelled him  
wings for Heaven, and then en-  
tiring of the third of his life, which  
should

should have held out one day longer. So that the Devil finding himself thus covenanted, made his complaint to God, the just judge of the world, who returned this answer. Know, that my mother is Lady and Queen of Heaven, and therefore has liberty, to place there, whom she pleases, and what she does in this kind, is well done, and pleasing in my sight. There is a world of examples, of the like favours, graciously showered down from the mother of mercy, who has often taken the pains, to conduct her good Children, and faithful Servants into Heaven. And when it stands not with Gods justice, but that a soul must into Purgatory, what does she not to help her out, as well by her own powerful intercession, which she will be faine to interpose, as far as it may stand with the just decrees of heaven, as by the prayers of her devout servants, into whose hearts she inspires a thousand good thoughts, of tenderness for their souls,

souls, who were particularly devoted to her. How many divine consolations, and refreshments does she send them, by their good Angels? And since it is certain, that she goes sometimes, to visite them on their death beds, why may we not piously imagine, that she gives them the like comfortable visits, when they lyetted to their beds of fire in cruel torments? The Lionness, and the Tigress, though never so fierce by nature, will leap into the fire, to save their young ones, or perish there; God forbid, we should make any comparison between the Blessed Virgin, mother of the Lyon of Juda, and these wilde beasts, and yet, since we must allow so much tenderness to such cruel and savage Mothers, we may not doubt, but that the Mother of mercy, seeing her beloved Children in the fire of Purgatory, will flye thither to fetch them out.   
 The devout and learned Rich-  
 ardus

urdus de Sancto viator, commen-  
ting upon these words of the Sis-  
tist, *we shall not be confounded, when  
we shall speak to his enemies in the gate*:  
tells us, that this gate, is the bles-  
sed Virgin; to appear at the gate,  
is to dye, and to be cited to Par-  
ticular judgement, where no bo-  
dy (says he) is ever confounded  
that finds this gate, but favour-  
ably open, and to whom should  
the mother of God be favourable,  
but unto those, that were con-  
stant in her Service, and from  
what confusion does she deliver  
them, but from the dreadful fire  
of Hell and Purgatory. O God!  
what assurance have we, when the  
Queen of Heaven, is pleased to  
plead for us, and to procure us a  
favourable sentence, and unto it  
is her well beloved Son, that is  
to be our judge, who denies her  
nothing, what may we not hope  
for? When St. John Damascene had  
lost his hand, he begged it again  
of the Queen of Heaven, and his  
wrist was instantly granted: So

*Sur. in est  
vita Mete  
phrast.*

sure it is, that she denies nothing to her dear Children; what favour then may not a devout soul look for, at her hands, when she departs out of this world. If

Bern. be. I.  
sup. misles  
est.

Marie te-  
nente nor  
corrhis &c.

Mary hold thee by the hand, fear not falling, cries St. Bernard, for if she be propitious, thou art sure to have thy share in the Kingdome of Heaven. Now to whom will she be propitious, if not to those, that while they lived, breathed nothing but her love and service, and when should she shew her self more our friend, than when we are threatened with Purgatory fire which burns so dreadfully?

Ser. I. de assump. - The holy Abbot Guericus had reason, to wish rather to be lodged in the bosom of the blessed Virgin, than in Abrahams bosom, O, it is no small security, to be under her protection, though it were but under her feet, for who should fetch a soul thence, to throw her into Purgatory? God, the Father, he will not out of the hands of

of his beloved daughter? who then? God the Son? how, from his beloved mother? who then? God the holy Ghost? what, from his dearest Spouse? who then? St. Michael with his Sword and Buckler? that were pritty, that a creature should attempt what the blessed Trinity forbears, out of love to the Mother of God. Who then? The Devil? what, the serpent, whose head she crushed under her feet, or any of his fellows, who tremble at the very sound of her name? No, there is not the creature, dare meddle with a soul, that is once sheltered, under the royal mantle of her protection. So true it is, that one of the best preservatives against Purgatory, is to be very devout to the blessed Virgin, Mother of God.

But it must be more then an ordinary devotion, as to make a vow of chastity in her honour, to devote ones self entirely to her, to do her some signal piece of service, to call often upon her, and

with a filiall confidence, to build  
a goodly Chappel, or some house,  
where she may be served to the  
worlds end, to give liberal, and  
frequent almes for her sake, to  
compose some excellent work in  
her praise, and so to draw many  
others to her service. To main-  
taine poor Schoollars, in a way to  
be Preachers, or Religious men,  
with this obligation, that they  
shall make it their study, all their  
lives, to preach her greatness, to  
promote her service, and to  
draw all the world after her. To  
make her a present of Masses, com-  
muniions, fasts, disciplines, and o-  
ther mortifications, but above all,  
to imitate her glorious vertues,  
and to regulate our lives accord-  
ingly. If you do these, and the  
like things, and do them with a  
good heart, you need not fear,  
Purgatory will do you any great  
harm. She will obtaine for you,  
such a measure of true contrition,  
such a proportion of love, and  
conformity to Gods will, so much  
patience

patience in your last sickness, such holy and ardent desires to serve God, such profound humility, in a word, such Heroical acts of virtue, as blot out of your soul, what Purgatory was to have done and put you in a present capacity, to go directly into Heaven: And if an extraordinary pass should be necessary who can better procure it for you, then the Lady of the House, the mother of the Judge, the Empress of Paradise, and Princess of the Universe?

S. 6. *The sixth, an humble patience.*

Y

OU that suffer great miseries in this world, may comfort your selves with such precious sufferings, for so you be faithful to God, so you voluntarily embrace what God sends, in spight of impatience, so you submit to the Laws of his sweet rigour, which chastises you, so you freely offer all your little All, to this great Lord, of all the great All of the

the whole universe, so from time to time you be stil letting fall some good word, to testifie that your soul, and your body play not at the same game, move not upp the same center, but that while the one is oppressed, and cries out, the other secretly praises the paternal goodness of Almighty God, so you do all this, you may be confident, there will be little, or no Purgatory for you, for since you have a Purgatory in this world, there is no reason you should have another hereafter.

I learn this secret, of St. Gregory, who admires a poor paralytic, that lay rotting on a draw bed, where he had lived so all his life, or rather, where he had died so all his life, his life being nothing else, but a meer concatenation of hourly deaths. *Seruulus* was the name of this poor wretch, who at his death, was comforted with angelical mulick, and carried away by Angels, to sing his own part in heaven for all eternity.

One

*Hom. 15. in*  
*Evang.*

One of those that were present, told St. Gregory that at the hour of his happy departure out of this life, so sweet a smell was spread all over the little Roome, where he lay, that he never felt the like, and that this continued, and was perceived by all the standers by, until his holy body was laid in his grave, and the service ended. But you will say, every body cannot be so holy as this good man, certainly they may, by the grace of God; for St. Gregory observes but four things in him, which you may command as well as he. First he read often the holy Scriptures, to comfort his heart in his sufferings. Secondly, he gave a part of the Alms he received of Gods people, unto other needy persons and lodged poor pilgrims in his poor Cottage. Thirdly, holy aspirations and devout breathings, were often heard to proceede from him which were like so many fiery darts shot into the heart of God.

and bringing thence this sweet air  
of Paradise, to refresh his soule,  
which by such amorous enter-  
tainments, found lesse trouble  
in her afflictions.

Fourthly, He was sensible e-  
nough of his paine, and would  
complain of it sometimes, I say  
complain, do you think Savus  
have bodies of Steele, but be-  
tweeen one complaint and ano-  
ther, he would be often thus  
sweetly interposing. O my God,  
I desire thy will may be fulfilled in  
all things, and nothing else but  
thy will. I am willing that thou  
handle this my body, and all that  
belongs to me, according to thy  
divine pleasure, both in time and  
eternity. Now tell me, dear rea-  
der, canst thou not do all this, as  
well as this poore paralycick, who  
lived for no other end, but to be  
dying a linging death, all the  
dayes of his miserable and yet  
thrice happy life. Will you have  
a soule so holy, and so pliable to  
Gods will, be thrown into Purga-  
tory

holy fire? Sure ( said St. ~~Austine~~) if he meant to damn us in the other world, he would not damn us in this, to a Hell of most loathsome and intollerable diseases, and I may say the like here, that if God meant to punish his servants in Purgatory after this life, he would not punish them here in a Purgatory of miseries. His goodness is not wont to punish the same fault twice. Go into Hell and purgatory while you live (cried St. Bernard.) and you will be <sup>In illud descendam in infernum.</sup> sure not to go thither after your death; for it is not reasonable, that you should have two Purgatories, or two Hells: Alas! no; And this is the cause, why God, to save his friends from those horrible torments of Purgatory fire, sends them good store of crosses and afflictions in this world, which are nothing so painfull, and yet are highly meritorious in his sight, *Hom. 8.* in whereas the other are but pure <sup>x. 3. ad</sup> sufferings. Hear Saint Chrysostome, *Colon.* The tongue that praises God in

the midest of afflictions, is not inferior to the conques of Martyrs, and likely they may have both the same reward. If a man praise God, and give him thanks in his sufferings, it is reputed as a kinde of Martyrdome, and would you have a Martyr go to Purgatory? he that findes heaven open, and ready to receive him. For as *Emissarius* saies very well, the Heavens are not onely open to Saint Steven, but unto all Martyrs, and unto all that suffer, and die with the name of Jesus in their mouths, constancy in their hearts, and fidelity in theirs souls. The works of patience according to St. James are perfect, and that which is perfect, owes nothing to Purgatory, nor can Purgatory refine that, which is already perfect, no more then our fire can refine gold of twenty fourt carats, that is so pure, as not to have the least mixture or dross of impurity.

Jac. I.

*§7. The seventh Devotion for the Souls  
in Purgatory.*

Hall I deal candidly with you. One of my chief motives of publishing this Treatise, was to perswade you this truth, that one of the best means to prevent Purgatory, is to have a great tenderness, and a particular care to comfort the souls there, to spare nothing that can further their deliverance; in a word, to make your self a general Agent for this suffering Church, to sollicite for their eternal rest. Take now the proofs of this Assertion, and the whole strength of my discourse.

1. Christ said in plain terms, *In what measure you mete, it shall be measured to you again*; that is, you shall be dealt withal, in some manner, as you deale with others. So that if you have beat your brains, and employed all your endeavours to help the souls in Purgatory

*Mat. 7.*

gatory, and have really delivered some before their time; it is but reason that this your charity should be requited with a like return, and with a hundred fold besides, and heaven at the end of it. Methinks your case is not unlike to that of the prudent *Abigail*.

1 Reg. 25. King *David* was so highly incensed against the ungratefull *Nabal*, that he swore to pursue him, and his whole Family with Fire and and Sword, and to turn all into ashes. For all this, *Abigail* ventured to meet him with a Present, and did it with so good a grace, that she soon made up the breach, and saved all. For *David* after some little dispute with his anger, grew calmer, forgave all, & so sent her away joyfully in peace. The application is easie. Tis true, you have played the ungratefull *Nabal*, you have offended God, so far as to provoke his high displeasure, so that he may seem to deale favourably with you, if he sends you into Purgatory: But you have with

with all played Abigail's part, in sending him as many graciefull Presents, as you have breathed out servent Prayers, for the souls in Purgatory, and with these you have made your peace, so as you may look to be dismissed in peace, into the Kingdome of Heaven.

2. Take a second reason of St. Peter, who exhorts us above all things to have charity for one another, because *charity covereth the multitude of sins*. For since it is the greatest Charity in the world to help poore souls out of Purgatory, as I proved at large in the third Survey; those that devote themselves wholly to this Service, may be confident so to cover their sins as to put them out of the reach of Purgatory fire. When *Gibellin* had straitly besieged *Guelph* Duke of *Bavary*, and forced him to surrender his Town, upon such hard terms, as that the women onely were permitted to seure themselves, and to take away with them what they could carry upon their backs;

*I Pet. 4.*

*Parud. l. 2.*  
*c. 70.*

backs; but as for the men, they were to remain at mercy, exposed to the fury of the fire and sword; The good women laying their heads together, found out this strange expedient, to save their husbands, as well as themselves, for every one taking her husband upon her back, and what else she was able to carry about her, they marched out of the town. Never was man so struck with astonishment, as Gobelin was at this sight, and though he might have disputed their passage, as not consisting with the true meaning of the Articles, yet was he so taken with so rare affragement, and strange example of a true conjugal love, that he suffered them all to pass freely to the admiration of the whole world. And surely we may hence conclude, that all those who have so much love for the poor souls in Purgatory, as to carry them, as it were, upon their backs out of their miserable chal-

dome

domewill find heaven gates open, and all the blessed spirites ready to receive them with acclamations of joy, for so sweet an excess of charity.

3. It is not possible, that they who have been thus ransomed out of Purgatory, by the ardent zeal of their friends here, should not hold themselves obliged to restitution, to return I say the like charity to the souls of their benefactors, when they leave the world. How can those happy souls, that swim in the ocean of overflowing charity, chuse but employ all their power, and interest, to make them so. But sure I need not go about to multiply reasons, in a case so clear of it self so full of piety, and heavenly decency. I will only minde you of what I told you elsewhere out of Cajetan, how reasonable a thing it is, that all those holy straies, or wandring suffrages, which are offered up for such souls as are not in Purgatory, should be applied unto

unto them; that had a particular affection and devotion to help souls out of that fiery dungeon; and this certainly will be a means to fetch them out quickly, if they ever come there.

3. 8. The Eighth, To be a great Alms-giver.

**T**he Eighth means to prevent Purgatory, is to be very liberal, and tender hearted to the poore. The holy Ghost teches us, as much in most emphatical and comfortable words, some whereof I have chosen to lay down before you, with a desire to imprint them in your hearts. *Blessed is the man, that understandeth concerning the needy, and the poor, in the evill day our Lord will deliver him, our Lord preserve him, and give him life, and make him blessed in the land, and deliver him not to the will of his enemies. Our Lord helpe him in the bed of his sorrow.* These words need no gloss. For what is this evill day,

day, but the day of particular judgment, at the hour of death, since it is the great critical day, and the most considerable moment, upon which eternity depends. Now he tells us, that God will deliver him this day, from what I pray you, if not from eternal fire, and from the dreadfull fire of Purgatory, according to the measure of his charity, and liberality to the poor. He tells us again, that he will make him happy in this day, out of which I conclude, that he shall not goe into Purgatory, for how can he be happy that day, if he lye in flames of fire? Tell you this to deliver a man from evill, and plunge him over head and ears in a fiery gulf. St. Chrysostom spoke with a Serm. 8. grace, when he sayd, that charity will not suffer a great almes-giver to be layd in fire, but will appeal from the sentence, and make God to cancel his own Decree, and in a wond, will have him to be saved, and all this, with this.

so sweet a violence. ( says the same Saint ) that God had rather alter his decree, then contristate mercy, and charity when they pleade with such power for a great alms-giv. Let us hear the holy Ghost once more, I pray you. Water quenches burning fire,

*Eccl. 3.6.4* and almes resisteth sins, God is the beholder of him that rendreth graces, he remembreth him afterwards, and in the time of his fall he shall finde a sure stay. Sonne bow down thy care to the poor without sadness, be merciful to pupills as a Father, and as a Husband to their Mother, and thou shalt be as the obedient sonne of the highest, and he will have mercy on thee more then a mother. O God, what sweet words are these ! when he is about to fall, he shall find a sure stay, when he is ready to sink into Purgatory he shall be held up he shall be strengthened, he shall be raysed above the firmament, he shall be carried into Paradise. What would a loving Mother do, if it were in her power ? And since God

God has given us his word, that he will be more then a Mother to all charitable souls, that is, have a greater tendernes, and love for them; is it credible that he will suffer them to fall into Purgatory, or if Justice require some satisfaction there, is it not likely, that all means will be used to remove them out of hand. The Cesaris crownd themselves with laurell, as fancying it to be a sure protection against fire from heaven, but I may safely say, that a merciful soul all covered over with laurels, olive branches, and refined gold of charity, cannot be struck with fire from heaven, and has as little reason to feare the fire of Purgatory.

It is better sayd St. Chrysostome <sup>Hom. 39. ad</sup> to give almes to the poor, then <sup>pop.</sup> to worke a miracle, or to raise a dead man, for in this you are beholding to God, but in that God is beholding to you. And therefore, since God is indebted to you, tell him plainly you will

be payd with no other coyn; but  
tha of Paradiso, if he thinks of  
sending you to Purgatory, tell  
him, you will be first payd, what  
he is pleased to owe you, for he  
has promised you life everlasting  
and therefore let him first place  
you in Paradise, and you will  
have leisure there to talke of Pur-  
gatory. It was an answer worthy  
of eternal memory, that of the  
good Count Thibaud of bampagne.  
A poore Gentleman fell at his  
feet, with tears in his eyes, saying  
my Lord, you are the Father of  
the poor, I have two daughters  
to marry, and have no way to  
compass' it, having nothing in the  
world to give them, those poor  
creatures are utterly lost, if you  
take not pity on them and me,  
your most humble servans, and  
therefore I beseech your honour,  
to have mercy on us. The two  
poor young women, were all this  
while on their knees, as beautiful  
as the sun, their eyes humbly  
cast down upon the ground, and their

faces covered with a modest and  
 virginal blush, when out steps a  
~~handsome~~ like courtier, his name  
 was Arras, and rudely tells the  
 poor Gentleman, it was a pritty  
 sight indeed, to see him beg an  
 almes with his sword by his sides.  
 Besides he was to know that the  
 Count was not for nothing sur-  
 named the bountiful, for he had  
 given away so much, that he had  
 no more left to bestow. How? re-  
 plied the Count, that's not so, I  
 have yet something left, God be  
 thanked, and enough too to be-  
 stow upon the good Gentleman,  
 for I am willing to part with thee,  
 and to yeild up unto him all the  
 interest I have in thee. Take  
 him friend, continued he, and  
 be sure you do not part with him,  
 till he has bestowed both your  
 daughters. This he sayd, and it  
 fell out so int good earnest; for the  
 Courtier was glad at his own  
 charge, to provide competent  
 portions for the two poor young  
 women, and all France admired.

and highly extolled the Count, for his prudent carriage of the whole business. Can you find in your heart to condemn such a brave Prince to Purgatory, after he has left many such charitable examples behind him, one I say that has given so much away in pious uses, that he has no more to give, one that would willingly have sold himself after all, to make an almes of the price, to our blessed Saviour, in the person of those poor innocent doves.

The Angel Raphaell deserves credit, when he tells us in express terms, that it is better to give almes, then to lay up treasures of gold, because that is it which purgeth sin, and maketh us find mercy and life everlasting. How does your heart feele at this comfortable lesson, since charity has the power to purge sin, what need of another Purgatory, and since she is so happy as to procure life everlasting, have you not reason to

to hope she will at your death set  
heaven gates open, and leade  
you in thither as it were by the  
hand. When those dutifull chil-  
dren, took their parents on their  
backs, to deliver them out of the  
flames, which were furiously vo-  
mitted out of *Etna*, to the terror  
of all Sicily, which seemed to be  
all on a light fire, they say, the  
flames out of respect to the natu-  
ral affection, parted themselves,  
and made a lane for the youths  
to passe through, without harme,  
that had so much love for their  
parents, whose age and feebleness  
would have otherwaiers betrayed  
them to utter destruction, and  
so all for company were luckily  
saved out of that furious Purga-  
tory. And certainly if your cha-  
rity take you up, if your mercy  
do but hide you in her bosome,  
when you shall passe through Pur-  
gatory, the fire will be so course-  
ous, as to retire, and give way  
to your passage: they will set all  
the gates open, for you to get out

when you please, and bring you  
the Keyes of Paradise. on a  
new redg. edge'd and gold  
ring, with two small diamonds.

S. 19. The ninth Angelical p-  
rayer, also a crowne and ring  
with a diamond in the middle  
ring'd & in some varieties, gold.

**T**he ninth, and a very efficacious preservative against Purgatory, is a singular chastity, or virginal purity. I cannot think that a pure and humble heart, a Soul that is newly divorced from a virginal body, can ever be tried to purging flames. This Diamond of chastey, has I know not what, that makes it victorious over flames; this mount Libanus as white as Snow, is never visited with fire from heaven; this virginal Laurel, which triumphs over the pleasures of this world, fears not the fury of any subterraneous flames; this St. John may be plunged into boyling Oyl without feeling the least smart; this Royal Salamander can live untouched in

in the midst of fire ; this pure Gold suffers no detriment in the crucible ; this Eagle cuts her way through the element of fire, and soars up to Heaven without singeing her wings ; these innocents sing merrily in the furnace of Babylon, as if they were in a terrestrial Paradise. In earnest there is no reason, that persons as chaste as Angels, who were invincible, and untouched in the midst of the flames of concupisence, which devoure almost all the world, there is no reason, I say, that those who were proof against these subtle alluring flames, should not appear as good proof against those other cruel devouring flames, or that they should ever feel the smart of the one, that had so valiantly overcome the false flatteries of the other. St. John says, that Virgins follow the Lamb wheresoever he goes, they are the ordinary courtiers of Jesus Christ ; that have washed their Robes in the blood of the Lamb. And shall such

such clean innocent souls, need the help of Purgatory fire, to wash away their stains? St. Teresa once seeing a Cannon in the Church, ready to be laid in his grave, and another time one of the society, who was also laid upon the Bear, ran instantly to kiss their dead corps, and when all were astonished to see her, she could those whom it concerned, that she was very certain, that those two reverend persons were Virgins, and that their happy souls, had for that cause taken their flight into heaven, just as they parted with their bodies.

The Greek History tells us, that, when in the heat of the Tyrants persecution, Nicomedia fell to the plunder of the rude Soldiers, amongt others, they took a beautiful yong Virgin, and having in vain labored to make her sacrifice unto idols, they put her into the hands of a wanton fellow, to use her as he pleased. She laughed at them, only begged leave to speak

Cedren.  
Annal.

speak a word or two to ~~Abibus~~  
 the Bishop. To him she proposed  
 this case of conscience, whether  
 she might not rather chuse to die,  
 or to be necessary to her own  
 death, then loose the precious  
 Pearl of her Virginity. The  
 good Bishop made her so doubtful  
 an answer, that not well under-  
 standing what he meant, she con-  
 fessed to go along with the Sol-  
 dier. He hurries her away instant-  
 ly into his own house, where the  
 poor Virgin, seeing her self in his  
 power speaks thus to him. Friend,  
 do not touch me, and I promise  
 to teach thee a receipt, that will  
 make thee immortal, whereby  
 thou shalt become the most val-  
 uable and famous man living, the  
 secret is as dear to me, as my ho-  
 nour, and my very life. As one  
 Devil will sometimes overpower  
 another, so here the love of ho-  
 nour overcame lust. He tells her  
 therefore he was content to let  
 her alone, so she could but make  
 her words good. Sir, I have,  
 says  
2160  
111111

sayd she, an precious Oylment) which is of so great vertue, that whosoever is anointed with it can receive no harme, for thousand rude blowes, or desperate thicks of a sword, cannot do him the least hurt against his will. Now that I believe this Paradox, replie the Soldier, which you speake possibly only to amuse me, or rather to abuse me. Sure you will believe it says she, when you see it tryed before your eyes. Away she goes, borrows a little Oyl of the next Lamp she meets with, returned instantly, shutt the door, bares her neck as white as Snow, rubs it well over with this miraculous Oyl, that makps people immortal, then castt herself down on her Knees, and bids the Soldier be fute to take good ayme, and strike boldly and spare not, for he should soone see a fair triall of this wonderfull experiment. With this she smiles and stealing an amorous looke towards heauyng bosome of sweete Jesus her beloveth spouse

suppose, that the Oyl might have  
thrust into her so much dinged for,  
to preserve her Virginity. Mean-  
time the Soldier lifts up his  
Sword, and with all his might  
levels it at the neck of the inno-  
cent Virgin, and in a voice strikes  
off her head, which lay reeling in  
blood, a good distance from the  
rest of her body. Never was man  
so amazed and confounded as the  
Captain, to see himself thus fool-  
ed. But let us leave him to vent  
his fury by himself, and full to  
considering this prodigious cou-  
rage, this excessive love of purity,  
this ingenious stratagem of the  
Virgin, this innocent marcher, or  
harmless contrivance of her own  
death, in obedience to a particu-  
lar instinct of the holy Ghost, as  
we may piously imagine; and ha-  
ving taken a full view of all these  
circumstances, let us see whether  
we have the conscience, to con-  
demn the young lady to Purga-  
tory fire, who was so crafty, as to  
choose rather to die then part with  
her

her Virginall integrity.

*Isa. 33. 14.* Which of you, said the Prophet *Hey*, can dwell in devouring fire without burning? Answer, It is chastity. Which of you can carry fire in his Bosome, or lyt in the bosome of fire without hurt, cried *Solomon*? Answer, It is chastity.

*Prov. 6. 27.* Again, which of you can walk upon firebrands or tread upon glowing coales as upon a bed of flowers? Answer, It is a Virginall chastity. Witness *St. Agnes*, who lay smiling in the midst of a most cruel fire. Witness *St. Thecla*, who could walk as confidently upon hot burning coales, as if they had been Roses. Witness *St. Apollonia*, who made nothing of leaping into a dreadful fire which was prepared for her. Witness a thousand other Virgins, who were seen to triumph in flames of fire, as if they had been in the emperial Heaven.

*Mari. Rom. 17. May.* You may remember the most chaste and incomparable virgin *Kestuta*, who being condemned to be burnt alive, was forb

that purpose put into an old Ship,  
full of Pitch, Brimstone and Fire,  
and thus exposed to the mercy of  
those merciless Elements. She  
appeared in the midst of the Sea,  
as in a floating fire, upon her knees  
and there breath'd out her sweet  
soul into the hands of her heaven-  
ly spouse, leaving her Virginal  
body still entire and without suf-  
fering the least detriment, by the  
smoke or by the fire. Now it was  
the fire of love that gave her the  
mortal wound, no other fire durst  
touch, or consume that Virginal  
flesh, which was consecrated to  
her dear Saviour, by the fair  
hands of chastity. Go cast me  
such a soul into Purgatory fire, and  
let it do its worst and burn her if  
it can. No, Fire will sooner melt  
a Diamond, and all things that  
are the most impossible will sooner  
come to pass, then a pure and an-  
glical Virgin shall feel the smart  
of tormenting fire; which has the  
discretion (says St. Chrysostome) to <sup>Hom. de tri-</sup>  
distinguish innocency from guilt, <sup>bus innocent</sup>  
and

and to fly furiously upon the one  
while with veneration and rever-  
ence it fawnes upon the other.

§. 10. The tenth. A profound  
humility.

**I**T cannot enter into my mind,  
that a soul which is truly  
humble, shall ever enter into this  
place of torments, much less  
be long detained there. They  
say there is a bird, that will  
be sure to save her self in all  
occasions of danger, by sink-  
ing down so low into the wa-  
ters as to be out of all reach. The  
soul of a man that is truly hum-  
ble, sinks down so deep into the  
center of her own nothing, that  
there is none the thing under  
heaven that can come near her,  
to annoy her, and if by chance  
a little Purgatory fire should be  
let down upon her, it would do  
by her, as, they say, the fire which  
falls

fall from heaven does by a power  
 of well disposed mould, which is  
 solar from burning and destroy-  
 ing it; that it converts it into  
 some precious stone. The great  
 God of heaven, who loves to  
 crush the heads of ambitious per-  
 sons, to lay them level with the  
 ground, and to grinde them to  
 powder, takes pleasure to raise  
 humble souls out of the dirt, to  
 make them prime potentates of  
 Paradise and to sit among the  
 Princes of his heavenly kingdom.  
 He that will be sure to find the  
 glory of the Saints, (sayd St. <sup>Str. 1.</sup>  
~~Dominic~~) must seek it in the be-  
 some of humility, for there, and  
 only there all true joy, content,  
 and happiness are to be found:  
 Paradise will sooner stoop down  
 to Purgatory, then suffer an  
 humble soul to lye burning in  
 those merciless flames. Will you  
 (says St. Chrysostom) pass quickly  
 through the raging, and tem. <sup>to. 38. ad</sup>  
 pernicious ocean, before that ho. <sup>PP.</sup>  
 Trinity be your pilot. When St.

put took himself, for no better  
than the dust of the common  
streets, then it was that he was  
rapt up to the third heaven. True,  
And I may be bold to tell you,  
that if you be but humble, they  
will not easily make you stoop so  
low as Purgatory, but will rather  
lift you up above the wings of Se-  
raphims. The royal Prophet made  
in his prayer to God, to look  
down upon his humility, to con-  
sider his labours, and to blot out  
all his sins and make him as in-  
nocent as an Angel, or a child  
of a year old. What has an An-  
geli-chan Infant to do in Purga-  
tory? Some hold a man that is  
very humble to be a kind of Mar-  
tyr. Must Martyrs be sent like cri-  
minals to broyle in Purgatory?  
No, sir, (says Climachus) rejoice  
mirthfully you have the gift of mi-  
ssion like an Apostle, or that you  
tried all this devilishness under  
your feet, it is a greater advan-  
tage to be humble, and to have  
your names written in the golden  
book.

St. Dorothy.  
ser. 2. de  
butil.

Grad. 25.

book of humility, Shall such as stand in competition with An-  
postles be sent into Purgatory ?  
There are stones of so happy a temper, that though they should lye a thousand years, in a hot fur-  
nace, they would not be the worse for it, but become still  
more fayre and beautiful. Be-  
hold the true emblems of humili-  
tivity, Purgatory will be sooner turned into Paradise then do a  
humble soul the least prejudice.  
Ester ( whose very name carries  
humility ) was ready to dye, when  
she saw the Majesty of King Af-  
rus ; she bumbled her self, and  
lay prostrate at his feet, and what  
followed ? They were so far from  
putting her to death, according to  
the laws of the kingdom, that  
they placed her in the Queens  
throne, and made her one of the  
greatest Princesses of breedings  
when God sees a soul that is  
humble in good earnest, or lyd  
prostrate at his feet, he has set  
the heart to condemn her to  
death,

death, or to torments, my friend, will he say, mount up higher, it is not your place to lyce there melting in Purgatory, mount up higher, and do it boldly, for I love to raise those high that humble themselves low, and of the Children of Abraham, who esteem themselves no better then a little dust, I make the stars of my firmament, and the Angels of my Paradice. It is a strange thing to see, that poor Lazarus as humble and contemptible as he was, comes no sooner to dye, but the Angels do him the honour to conduct him into Abrahams bosom. And the good thief, who had scarce any other vertue to pleade for him, but a little humility, to confess himself a vile wretch as he was, did scarce find himself in the other world, but he found himself in Paradise. So true it is, that God loves humility and that all the heavens stand open, to entertain those that are truly humble, and not arrogant.

S. 11. *The Eleventh. To communicate well and often.*

I should never make an end, should I go about to bring in all the heroical virtues, which are strong antidots, and powerfull preservatives, against the fire of Purgatory, and yet I cannot chuse but vent a thought or two more, which with the rest, I submit to your discrete judgement.

And First, I take those that communicate often, and do it well and worthily, to be pretty secure from feeling any great smart in Purgatory, St Ignatius Ep.ad. Eph. had reason to stile the holy Eucharist the Antidote of immortality.

The Romans used to put a peice of silver in the dead mans mouth, and verily believed, that by giving this for his passage, he should

beconveyed safe to the Elizian fields. This was a vain superstition, but you must give me leave to fancy, that when a good Christian dies, with his saviour in his mouth, or in his heart, all Paradise lies open to receive him. Open your gates, you Princes of heaven, open your gates, for behold the King of glory is ready to make his entrance, in the triumphane chariot of vertues, sitting in a heart as white as Ivory, which serves him for his royal throne. Auger King of Sicily

*Hist. Neup.*  
p. 2. l. 1.

having long laboured in vain, to make himself master of the Island *Corfu*, at length tired out with so long a siege, fell upon this noble stratageme. He makes as if a certain Nobleman of the town, were dead in his camp, who desired to be buried within their walls, with the rest of his anceftours. He was accordingly layd upon the bears, and covered like a dead corps, a noble convoy was prepared to attend the Hearse, with torches

torches in their hands, nothing was wanting to make up a compleat Funeral. The Town mis-trusting nothing, set open their gates to let them in, but my counterfeit dead man, was scarce got upon the draw bridge, ready to enter the Town, when behold he suddenly changes the whole scene, revives and starts up with his sword in his hand, which was a sign for all his attendants to throw away their torches, and to beake themselves to their weapons, and they managed them so well, that they first took the Gate and then the Town, and the whole Island, to the greater rout and astonishment of their enemies, who found themselves guld, and surprized with so un-expected, and unusual a ceremony. A grave Prelate rearms the *H. Paris lib. de  
Eucharist* the incordation of God, as if he would have said, that God in this holy Sacrament is as it were incorporated into our hearts, and our hearts into God, so that God

lying thus hidden within us, he that is Lord of the celestial Hierusalem, to which our hearts have laid so close, and so loving a scige, if we present him to the blessed inhabigants, as dead for the love of us, they dare not but admit him, and them also that carry him after this manner, in the very center of their hearts and souls.

Upon occasion of a hot contest at Florence, about Savonarola, when some would have him an Heretick, others not, there were two amongst others took a strange resolution, to put it to the trial of the fire, and he that could endure the flames better, was to be thought to have the better cause. The day agreed on being come, the fire prepared for the purpose, and all the world longing to see the success of this strange challenge, it was discovered, that one of the parties, had hid the blessed Sacrement in his bosome, believing that the fire would not hurt him, while he carried so precious a treasure about him.

What

What came of it, and what was the conclusion of the whole bluiness, you may read at leisure in the History it self, I only bring this, to shew the mans confidence in this powerful preservative, and then you may please to remember, how the sacred host has been sometimes seen, to hang in the ayre, surrounded about with flames, and thus to have been miraculously preserved. I know we are not always to look for miracles of this nature, and yet me thinks, we may be confident, that Purgatory fire will have nothing to do with a soul, where Christ has been pleased to take up his constant lodging. Where the King is, there is the Court, where Christ is (says Sinesius) there must needs be good fortune and victory, where God is (says St. Augustine) there is Paradise, ay though you were in the deepest pit of Purgatory, God would not deny you entrance into Heaven, who never refused to entertain him in your heart;

Syn. Ep. III.  
Ang. de gen.  
ad litter.

heart; he never knocked at your door but you were still ready to receive him, can you think he will be less courteous to you in the other world?

Besides all this, he that receives often and devoutly, receives withall such store of heavenly lights, such a tenderness of heart, such inflamed desires, so much innocency in his conversation, and so much purity of intention in all his actions, he is withall so transformed into God, upon whome he feeds, and feasts himself continually, he is so identified with him, and to use the phrase of St. Dennis, and St. Bonaventure, he is so straightly united with God, that as St. Paul speaks of them that cleave to God, he becomes one spirit, and as it were one thing with God. This being so, will you have this heart, which is but one thing with Christ, to be swallowed up in Purgatory, and so to carry Christ thither? They say, *Albertus Magnus*

was held, & whether he held it or no. I know many other worthy persons maintain, that one single thought of the most bitter passion of our Blessed Saviour, is so powerful, and so effectual, that a man may gain sometimes more by it, than if he had fasted with bread and water, or disciplined himself every day till blood comes or read over daily the whole Psalter. I mean not to examine now the truth of this assertion, according to the rigour of divinity, I only say that in some sense it may be true, and this makes very much for my present purpose. For there is not the thing in the world, that is a more lively representation of the Passion of Christ, than the blessed Sacrament, which he left expressly, as an eternal memorial of his Passion, commanding us to remember his death and bitter passion, when we receive him, and still abiding in our hearts that sad tragedy,

*Gratia.*  
dearut. du  
Pont. 4. p.  
Medit.

gedy, though without the effusion of his blood, and imprinting in our souls, the several passages of his most precious death. Good God ! of what merite then must a holy Communion be, and a Communion, which is often frequented, and continued to the hour of death. If such as these go to Purgatory, sure, there will be none free. St. Thomas tells us, the blessed Sacrament is call'd a pledge of eternal life, now (says he) we never use to deliver up our pledge, until we are possessed of the thing for which it was engag'd; see then (saith he) that you part not with the body of Christ, unto his eternal Father, til he has received you into Paradise, for which it was given you, as a most precious, and secure pledge.

Ambros.  
Opus. de  
sanct. sacram. is, a parcel of eternal life, an  
eslay or cast, a certain infallible  
assurance of enjoying it, and St.  
Cyp. de cene Cyprian calls it an infusion of the  
divine essence, and St. Bonaventure

ture a wonderful deification, or Metamorphosing of the heart, by which a man that communicates often, is so deified, that he seems to be a little god upon Earth. And to such as he it is said, *You are Gods and the Sons of the highest.*

Go now and bury these little gods in Purgatory, you will sooner work a miracle, and turne Purgatory into Paradise, for certainly Purgatory cannot be a fit place, for those that are gods by participation, or consorts of divine nature, as St. Peter termes them. If the sheeps teeth, that feed upon a certaine hearbe in *Candia*, seem to be made of pure Gold, what must we think of those, that are daily nourished with this divine Plant of Paradise, *Lilium convallium*, but that they have hearts of Gold, consciences of Gold, and so pure and refined Gold, that the fire of Purgatory can find nothing more to purifie and refine in them.

Assumption of the Virgin Mary, 9.12.

S. 12. *The twelfth, A faithful,  
and exact obedience.*

**T**HE twelfth, and last means, I to prevent Purgatory, which I intend here to propose, is an exact, and faithful obedience, for I cannot persuade my self, a true obedient person, will have much cause to fear Purgatory.

*Elias flew up to heaven in a fiery chariot, how could he do it without burning? very well, for he did it to obey God. The three Children went into the Babilonian furnace, alas? they are lost creatures. No, for they went in to obey God. This being so, be of good comfort, the fire knows not how, to arm it self against obedience, Jonah lies three days floating in a Whales belly, sure he is undone, the poor man will never appear more. He will, he will, and quickly too, for though it was his*

his disobedience, which made him a prey to that devouring monster of the Sea, yet he now willingly submits to the decrees of heaven, and were it to do again would as willingly cast himself in, to obey the will of God, and since it is so, he will infallibly recover his liberty, and not loose the least hair of his Head.

*Moses* walks in the bottom of the read sea, while the waters stand like mountains on both sides, threatening death and destruction, alas, it were great pity so worthy a person should be thus lost in waves. Fear not, there is no danger, no, since he entered to obey God, neither the sea, nor death dare attempt any thing against him, all the elements, have too much respect to his obedience, to do him the least injury.

*Daniel* is in the Lions jaw, who put him there? obedience, Fear nothing, he will not perish, the cruell Lyons, will be his life-guard to protect him. Behold *Samme*

jons under a cloud of stones ready to hale down upon her, who put her there for obedience to the law of God. And therefore do not fear, she will come off untouched. All creatures do so highly honour the commands of their Creator, that they will sooner forget their own nature, then forget to obey him, and honour all those, who had rather die then disobey. It is a kind of Martyrdom (says St. Thomas) to dye for obedience, and without question Purgatory was not made for Martyrs. It is a perfect holocaust, to sacrifice his life upon the Altar of obedience, and why should a heart, thus burnt and consumed in obeying, be any more exposed to fire? St. Bernard, in his funeral sermon of Humbertus says, that if that holy Monk had any thing to suffer in Purgatory, it was for want of a little obedience, in that which concerned the care of his health and that otherwise, he could not but thinke, that he went immediately

diately into heaven. Let us heare  
the great St. Ambrose. Whosover in Ps.39:  
( says he ) does the will of God,  
who lived and died in obedience  
shall not die eternally, but at the  
houre of his death shall heare  
those comfortable words, which  
were spoken to the good thief,  
this day thou shalt be with me in  
Paradise. Why so? Is it not suf-  
ficient, that St. Ambrose speakes it  
so roundly? But if you will have  
a pertinent reason for it, take this.  
The Angelical doctor, having  
first laid this ground, that all e-  
minent and Heroical vertues, put  
a soul into a most pure and per-  
fect state; says further, a man can  
give God nothing, that is of more  
value in this miserable life, then  
to consecrate his will, and submit  
it not only to him, but for love  
of him to frail creatures perhaps  
ignorant, hasty and colerick, per-  
haps younger, and less witty then  
himself, perhaps his own Schol-  
ler, his own son, and if you will  
perhaps, his own servant. Is not

2. 2. q. 186.

a. 5.

this a sublime kind of Matryrdom which ends not in a moment, or with one dint of a sword, but must endure a thousand strokes of an indiscrete tongue, which go more to the quick, and this all the days of his life. Now is there any reason, that a man that has courageously suffered all these Matryrdoms, should be martyred again in Purgatory fire?

When *Abraham*, out of pure obedience, would have sacrificed his dear *Isaac*, God seemed so well pleased, (I had almost said obliged to him for it) that by way of requital, he made a solemn Oath, to give him his only son, and the land of promise, flowing with all manner of delights. Tell me, is not every obedient person another *Abraham*? nay, is he not greater then *Abraham*, since it is a far harder task, for a man to sacrifice himself, then to sacrifice his son; to sacrifice, I say, his will, the noblest part of man, which is born to be sole empress of the universe,

niverse, and has no other life, but to rule and command as well in the great, as the lesser world. Now let him be but another *Abraham*, and sure you will not think it fit to send him to Purgatory, who carries in his bosome the delights of Paradise. The *Abbot Mutius*, when he turned Monk, brought his only son with him to the Monastery, about eight years old, that he might begin betimes to learn the fear of God. The *Abbot* of the Monastery, to make trial of his obedience, peremptorily commands him, to take the Child, and throw him into the River, for he did nothing but disquiet the Monks. The holy man, without disputing the case, animated with an angelical obedience, and a heart like that of *Abraham*, takes up the Child, runs away with him to the River, throws him in, and returns again with dry eyes, and without any sign of trouble, as if he were not at all concerned, for the loss of

his own Child. And certainly, the Child had been drowned, had not certain Monkes, who could swimm well lain secretly there, by the ~~Abbot~~ appointment, who took up this little *Moses*, saved this *Isaac*, and brought him back to the Monastery, where they all stood in admiration, of so perfect an example of blind obedience, and self denial, in so natural and lawfull an affection, as is the love of a parent to his dear Child. The same day, it was revealed to the Abbot, that this fact of *Marius*, was as pleasing to God, as that of *Abraham*, and that he should be eternally blessed for it. Go now and cast this soul into Purgatory, who stuck not to cast his only Son into the River, at the command of his superiour, and when you have done, will they not sooner think you cast in the whole River, which was thus blessed by a perfect act of obedience, and so quench the flames, then suffer her to lye burning there. *Marius* did but

*Cass. l. 4.*  
*c. 27.*

but once cast his Son into the River, and how many Religious souls, out of the same spirit of obedience, expose themselves a thousand times, to all dangers both by Sea and Land, and after all this, must they needs visit Purgatory in their way to heaven?

It seems boldly said of St. Austin, *Tract. 10.* that the blessed Virgin was happier in obeying God, then in being the Mother of God, and yet Christ himself, said as much in express terms.

For when by way of applauding him, they were crying up her happy, that had the honour to be his Mother, and to nourish him with the milk of her breasts, he suddenly replied, that he took them to be happy indeed, that heard his word, and put it in Practice; and another time, when they had told him, that his good Mother, and his brothers, stood without waiting for him, who (say he) are my brothers, and

Ex. 11. 27.  
Ex. 28.

whom do you call my Mother, whosoever does the wills of my Father, he is my Mother, my brothers, and my whole parentage. Now to our purpose, if an obedient person have the honour, to bear this honorable title, of being the brother, and even the Mother of God, can God so far neglect this brother, and mother of his, as to leave them in Purgatore fire.

The Abbess one day commanded S. Catherine of Bologna, that for the l. i. vite ejus. love of God, and the excercise of obedience, she would enter into a burning furnace. The Saint runs away instantly, and doubtless would have thrown herself in, had not the Religious stood in the way to hinder her. It is not a crime (says St. Austin) to be thus prodigal of our lives; and even like Samson, to make ourselves away, when God requires it; No, this is no crime, but a pious holocaust, offered upon the Altar of obedience, and will you then kill a man that is already dead, will you burn

*I de civ.c. i*

burn him in Purgatory, that is already consumed in the holy flames of obedience, God does not use to punish, or purge the same fault twice; and therefore a soul that has been once purged in the fire of obedience, hath no need of being purged again in the fire of Purgatory.

O what a thing it is to be obedient, cried *Gerard*, as he lay a dying, in *St. Bernards* armes, I have been carried before Gods high tribunal, and have seen the power of obedience, no body shall ever perish that is truly obedient; but when he comes to die, shall mount above the quires of Angels, Arch-angels, and Apostles, according to the merit of his obedience, and with this he died. Must Angels, Arch-angels, Apostles, and those that are in the same degree of perfection, be thrust into Purgatory fire? Is it reasonable, that they should be confined to so loathsome a prison, that made themselves voluntary prisoners,

under the severe government of  
obedience. I am resolved (said H.  
David) to fear no evils, of what  
ragged nature soever they be,  
so long as thou my God dost lead  
me by the hand, though I should  
walk in the midst of the shadow  
of death, in the very suburbs of  
hell (which is Purgatory) I will  
feare nothing, for thy rod, and  
thy staff, wherewith thou dost  
govern, and direct me to do thy  
holy will, in all occasions, will  
be my sure comfort and pro-  
tection.

An obedient man speaks no-  
thing but victories, says the holy  
Ghost in the Proverbs. What  
victories? Such as St. Dorothus  
describes, when he tells us, that  
a soul being seated in her trium-  
phant chariot, drawn by humili-  
tity and obedience, treads all un-  
derfoot, and with a swift motion  
steeres her course up to heaven.  
If humility and obedience be her  
horses, they will not easily con-  
vey her into Purgatory, for  
they

Pro. c. 21. 28  
Doch. I.

they do know not the way thither, but only into heaven, their own native country, where they will be sure to leave this triumphant, and victorious soul ; in the joyful fruition of eternal happiness. Take away self-will and there will be no hell, cries St. Bernard : If obedience can put out hell fire, the most needs have power to put out the fire of Purgatory. What solid comfort must this be to religious souls, who have given themselves over to the practice of this virtue, and to all those, that living in the world, yet do nothing of their own heads, but are constantly ruled by the will of God.

It is a strange, but very true observation of St. Gregory, and of St. Bonaventure, that God who is invincible, will yet suffer himself to be overcome, by the obedience of his servants, so far as even to obey them ; I say obey, for it is the very expression, he uses himself, in the case of Jesus, who is said,

*Ser. I. d.  
refur.*

*Bonav. c. xii  
reg. nouis  
to. 7.*

167  
said to have stopped the sun in his fall carrege, because God was pleased to obey the voice of his obedient seruant. If this be so, that God will refuse nothing to an obedient soul; let her aske him to be freed from Purgatory, and she will not be denied it, who never denied him any thing. And without all doubt, it is as easy for her to curb the fire of Purgatory, as to stop the sweet motion of the heavens. You then that are obedient, know your power, you may appeale from God to God, in case he should sentence you to Purgatory, you may boldly claim his promise, of denying you nothing, and then you will be sure to make it in your bargain, to have nothing to do with Purgatory, but to go straight into heauen, there to enjoy him for ever.

*The*

## The Conclusion.

It is now high time to conclude this, and with it the whole Treatise. And I cannot leave you better then in heaven, whether I have brought you, if you will your self, for you see; it is in your power to make your way thither, without passing through Purgatory. Believe mee, it is no trifling matter, but the most important busines we have to do in this world, to purchase heaven, and to purchase it so, as to have right to take possession of it immediately after we have left this world. Christ our Saviour tells us, that the kingdome of heaven suffers

vio-

S. Amb. in  
Luc.

violence, and that they must be both violent and valiant, that run away with it, where St. Ambrose observes well, that God loves to be forced, and that they which importune him most, and use the greatest violence, are the men he makes most of. Take courage then deare Reader, take courage, imitate the good thief, snatch heaven out of his hands, steal away his Paradise, do something worthy of him, worthy of your self, and worthy of Paradise. If no better means occur to you, at least strive to be hugely concerned for the poor souls in Purgatory, pray often devoutly for them, and procure that good store of Masses may be said for their relief. You have the all in your hands, by which you may.

be sure you are  
charitable to others: and they will be no less  
to you. The time is not long  
that is allowed you to sojourn  
in this world: in this little  
time, be sure you make the  
Saints in heaven, and the souls  
in Purgatory, your friends,  
that they be obliged to help  
you in your greatest need.  
Learn at least by these dis-  
courses, to have a tender  
heart for the poor souls, and to  
use your uttermost endea-  
vours, to go your self direct-  
ly into heaven out of this  
wicked world. It is the thing  
I earnestly beg of Gods in-  
finite mercy for you, and for  
my self at the instance of your  
good prayers. For though I  
must acknowledge, I have de-

TO THE BLESSED  
SACRAMENT OF THE ALTAR  
and to all the saints in heaven,  
I beseech you to receive me.  
I have not been unworthy of your love  
and protection, and I have  
never intended to either place  
myself or my soul outside of your gates  
or to heaven, which I  
desire to reach by the merits of  
Jesus Christ our Saviour, and by the  
peculiar indulgence of his  
infinite mercy, to grant  
me all. Amen.

*Ex Fidetum anima per miseri-  
cordiam Dei requiescant in  
pace. Amen.*

